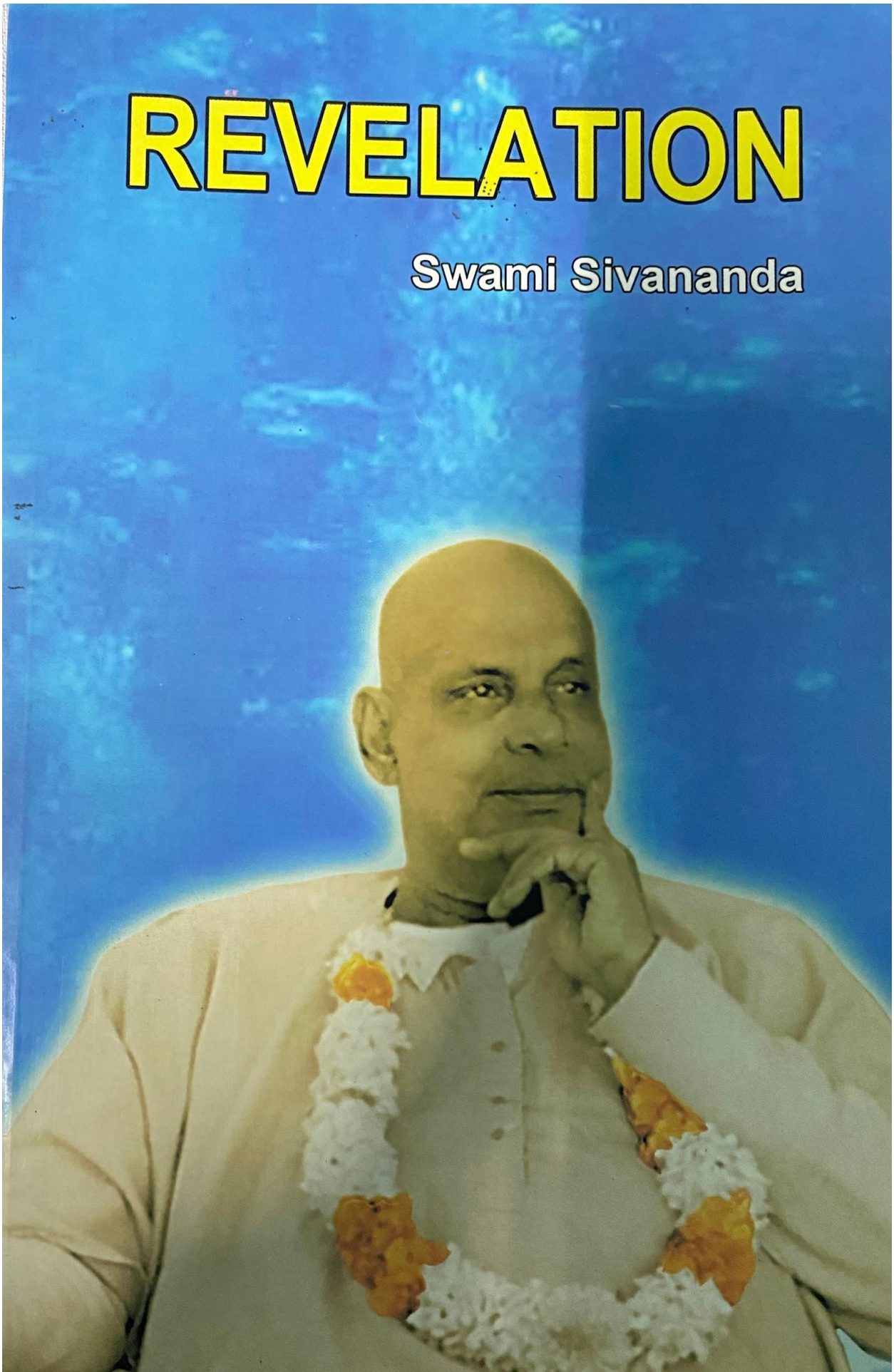
REVELATION

Swami Sivananda



About This Book:

No saint or sage in the history of the world has such a prolific literary output to his credit, in addition to the building up of a world-wide organization. Even dynamic political leaders have confessed often that the exigencies of administration keep them away from literary pursuits. It is only Sri Swami Sivanandaji Maharaj who has been able to keep a continuous flow of spiritual literature, in spite of being busily engaged in the administration of the Divine Life Society.

The secret, according to him, lies in his being able to switch his mind on, at will, from one task to another, without the least difficulty, and with great advantage.

Sri Swami Sivanandaji's writings are characteristic in being free from the rigid technical nomenclature and the austere logic usually met with in texts dealing with super-mundane matters and in thus being accessible even to the most non-intellectual type of aspirants.

This beautiful production is a joyous hand-book to one and all in their daily life, which instructs like a philosopher, coaxes like a mother, and makes merry like a friend. A page from this book cannot go without seriously benefiting its reader. We have no doubt that it will illumine many a soul that seeks Light.

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Sri Swami Sivananda

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SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a "World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

PUBLISHERS' NOTE

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—THE DIVINE LIFE SOCIETY

REVELATION

Chapter One

REVELATION OF THE MYSTERIES OF LIFE DIVINE

(i) The Great Truth and Its Application.
(ii)Japa Yoga Elucidated.
(iii)Sadhana for Everybody.
(iv)The Best Devotee's Supreme Faith.
(v)New Light on Upasana.
(vi)The Ideal Life.
(vii)Easy Recipe for Great Success.

(i) The Great Truth and Its Application

1. Whatever be the financial and social position in which you may be temporarily placed, remember always that you are Satchidananda Svarupa. Financial losses, unemployment, pennilessness and worries all belong to the body and the mind. They cannot affect the blissful Atman.

2. Be always cheerful and bold. Take recourse to God's Name. Face all problems boldly; they will melt away. Be regular in your Sadhana.

3. Do not allow yourself to be depressed and defeated by passing difficulties. Stand up boldly to them and they will cease troubling you. Always bear in mind everything that happens is for your good, though for the time being you may not be able to see it, and take refuge in the Lord's grace and mercy. As you think and act more and more on these lines, you will have greater and greater peace of mind.

4. Do not let indifference and sloth master you. Make a definite time-table for daily work and stick to it at any cost. You will then have time enough for everything you wish to do. Do not delay. Take a firm grip on your mind and settle down to a regular practice of your Sadhanas.

5. Mind is very difficult to control. It is like a mad monkey. But you must have the grip of a monkey and however much it wanders, you must try again and again to bring it back to the Lord. Abhyasa (practice) and Vairagya (dispassion) are the two essentials for control of mind. Do not create a rupture in the family. It will cause you greater worries. Train your wife also to do Sadhana. Then the ship will move nicely forward. Surely God will bless you with success in the path.

6. It is all His Will that is to be so. Then why do you lament about your fate? You are the master of your destiny. Resolve rightly and walk in the path of righteousness in right earnest. Nothing can deter you. Take the fate by its hair and lead on instead of you being its tool.

7. Study must be completed. Purge your mind of all the ideas that are obstructing you. Take to your study seriously. Then, you can think about other things. First things first. Then you will have success. When all actions are done for God's sake in fulfilment of His purpose without desire for fruit, the Karma Yogi gets illumination.

8. You can collect your friends and have weekly once a gathering and have discourses on spiritual matters. The work of the Divine Life Society will prepare you for your goal. There is no doubt of this. I shall back you up. I shall serve thee nicely. Maintain daily spiritual diary and send it to me at the end of every month.

I shall review them and guide you with my practical instructions. Do not allow even a minute for the mind to go out and wander aimlessly among perishable worldly objects. Try and always bring back the mind again and again and centre it in your ideal. When you have leisure, then start work in a Nishkamya Bhava, that is the work of the Society. You will evolve quickly. Change the mode of thinking. Now take to this line in right earnest and enjoy the elysian bliss.

9. For the neck, Sirshasana is generally good. But Sarvangasana is specially suited. For the weakness of lung», you can take up Sukhapurvaka Pranayama.

10. The one practice of getting up and meditating in Brahmamuhurta, if stuck to, will take you to the threshold of Moksha! Meditate; merge in your own Self. Siva, the great Lord of Kailash will be greatly pleased. Visualise Him in the heart. He is fond of cremation ground. Burn your Ego. Let Him dance on the cremation ground-your own heart-when your little self is burnt! He will fill it with Bliss, Auspiciousness and Knowledge.

11. Also practise a few eye exercises in the morning. Face the sun with closed eyes. They will gain strength. Now you can do Tratak on Lord Siva's picture instead of on the black spot. You will develop wonderful concentration and as the mind will get absorbed in the delightful form and heart will beat to the tune of the Mantra, Tratak will be effortless and highly beneficial.

12. Power is in thy heart and on thy tongue. Repeat the Name of the Lord with sincerity, devotion and Bhava. Pray to Him. Read Devi Mahatmya (Durga Saptashati). The Lord's Name will work miracles.

13. Have a burning desire to pursue the path of spirituality. That will be good. Keep up that enthusiasm and keep the flame burning brighter and brighter. It will lead you on. Lead kindly light, lead! God is an illuminating, endless and unfathomable Ocean of Mercy. Whatever He does is fraught with mercy for His own creation.

14. Kindly take to Sadhana seriously and nothing can deter you from this path. Sadhana is real wealth. Sadhana means any spiritual practice that helps the aspirant to realise God. Whatever spiritual practice you do, either Japa, practice of Asanas, meditation or Pranayama, do it systematically and regularly every day. You will attain immortality or eternal bliss.

ii Japa Yoga Elucidated

15. Keep your mind always busy in doing Japa, concentration, meditation, study of religious books, Satsanga, or in doing something useful to others. Little acts of virtue, little acts of purity, will help you a lot in your Sadhana. Removal of Vrittis and impurities is the most important Sadhana. You can move the world by your spiritual force. Remember this and acquire this. Realise this in this very birth. May Lord bless you and may the Divine Flame grow brighter in you!

16. Repeat the Name of the Lord. Just the Name of five letters (Om Namah Sivaya) is sufficient. You can also read some good Stotras of Lord Siva- Siva-Sahasranama, Siva-Aparadha-kshamapana Stotra, Siva-Mahimna-Stotra, etc., when you sit for Japa. This will elevate your mind; turn it Godwards and steady it for the purpose of the Japa.

17. Mantra-Siddhi is not a joke. You will have to go on repeating the Mantra. When your heart has been completely purified, when all the sins have been washed away, then you will get Mantra-Siddhi. Do not give it up. Persevere. You will soon attain your goal. Financial and other troubles are a sure sign of Karmic purgation. Welcome them. Surrender yourself in His hands, take whatever comes as His blessings. Then you will merit His infinite Grace. All the worries and troubles will vanish.

18. Do not come to quick conclusions! Think well! Integrity and sincerity of purpose are amply rewarded. If you do not get immediate material reward, you are sure to get the spiritual reward infinitely more valuable than the pittance of material gain.

19. To gauge your progress, kindly maintain the spiritual diary. Record all your Sadhana in it. I shall serve you nicely and guide you onwards.

20. The first and primary requisite for God-realisation is earnest endeavour and sincere thirst for God. Even this is got only through His Grace. Kindly pray to Him for devotion to His Feet. When you have devotion, you have everything else, and you will advance rapidly in the Path.

21. Mental Japa can be practised by training the ears to listen the mental repetition of the Mantra. If you find it difficult, start with the verbal repetition of the Mantra. Now concentrate on sound: Slowly repeat more and more mildly. Then close the lips, but pronounce the Mantra through the throat. Finally, give up even this and repeat in the heart.

22. This mental Japa can be practised always. Associate the Mantra with all rhythmic sound. At first this will be difficult. But, by practice, you can make it more and more easy. Then your own footfalls, the rattling of the carriage wheels, the typewriter in the office, the tick-tick of the clock.... all will repeat the Mantra. To help this in the initial stages, keep a rosary always in your pocket and as you walk or sit idle, roll beads with the mental repetition of the Mantra. Your mind will quickly get accustomed to the constant repetition.

23. Akhanda Kirtan is a great purifier of heart. Even if a few take part, it is enough. Akhanda Kirtan must be continued without break for a whole day. Hold it at regular intervals like Sundays, other holidays. All glory to earnest Sadhakas and Bhaktas, who take part in it.

iii) Sadhana for Everybody

24. The bee which has found the taste of honey can never leave it even at the cost of life. Thou art the bee; Sadhana is the honey. Drink deep at the fountain source of the Self within. Be ever immersed in the Bliss of Atman. Shun at a distance the alluring baits of Maya.

25. It requires great strength of mind and strong conviction that the world is transitory and a passing show, to stand bravely when such storms of worldly afflictions come to pass. It bespeaks of the great mental strength and continued Sadhana performed for a long time.

26. How uncertain is life on this earth planet? How flickering is the flame of life? How sharp is the sword of Yama? How quick does the wind of time pass upsetting the order of things? It does not spare kings, emperors, captains, generals, admirals and even saints. Such is the infallible power of Kaala.

27. Sufferings purify the soul. They burn the gross material sins and impurities. The Divinity becomes more and more manifest. They give inner spiritual strength and develop will force, the power of endurance.

28. As you are deriving much benefit by performing Yoga Asanas, there is tangible reason to believe that your heart will not in any way be affected. On the other hand, they will rejuvenate and keep it in healthy condition. In fact, the very purpose of this Asanas-practice and Pranayama is for the betterment of internal glands and delicate organs.

29. By remaining in the world you can do your Sadhana. You serve your family-members and through them the world. Serve the world with Nishkamya Bhava. Then only you will evolve quickly. You can go occasionally to some secluded places for deep meditation and introspection. But service alone can prepare you for reaching the goal.

30. Remaining in the world and amidst temptations and controlling the senses are the ways of Dheeras (heroes). Let your life be that of a hero. March on boldly in the spiritual path. Understand the unreal nature of the world and aspire to realise the permanent Reality behind these names and forms. Then you have fulfilled the mission of your life. Pray to Lord Shyama and read His Song Celestial (Bhagavad Gita) every day. His Grace will descend on thee.

31. Wake up. Be vigilant. Work with tremendous energy. Let bygones be bygone. You can have everything back. Unfold all the latent faculties and powers. The whole mystery of the nature will be unravelled unto you. Living in the world dispassionately and doing selfless service is the noblest Sadhana. He who works in the world with Atma Bhava will eventually reach Atman. The more you spend your energy, the more Divine Energy will flow to you.

32. Be away from those dry people who discuss about the Self or God in vanity. They are in the dark who disdain one path to the Self or God and extol the other. They will land you in a Godless desert. Make thy heart a shrine of Faith. Verily, God shall dwell therein. Devotion is the sap of life. Build it through Japa, Kirtan, meditation, study of scriptures and association With the pious and the devout. May the Knowledge of the Self dawn upon thee. May God bless you with good health, peace and bliss!

33. Ill-health is a myth. It does not exist beyond the range of the physical and mental sheaths. The body and mind alone are subject to diseases. The Atman, your true Self, is beyond these and therefore eternally free from disease and death.

34. During illness, detach yourself from the body. Connect the mind with the Buddhi and the soul. "As you think, so do you become!" Therefore, assert that you are healthy. Diseases will take to their heels.

35. Seek a Saint's company. He is a blessed soul. He has well advanced on the path to God. Sing the Lord's Name with him. Feel that body and mind have been purged of all impurities and diseases. Practise. Have a regular programme. Do intense Sadhana. Maintain a spiritual diary and send a copy to me every month. I will also serve you nicely and guide you to the Lord.

36. Diseases belong to the body and mind. These are the products of Prarabdha. Generally, chronic, organic disorders are attributable to Prarabdha. Other minor ailments are the effects of minor Karmas. The latter you can counteract through Purushartha. The former you can nullify through the Supreme Purushartha—self-surrender to the Lord or identification with the Self, which is beyond Prarabdha, and so diseases.

37. Life on earth is a great training centre and abounds with lessons. Individuals pass through different phases only to learn more and more, and get wiser. Be, therefore, receptive and always keep the goal before you.

38. There is no use of sorrowing at the same time when you have gladly decided to enter a new phase of life. Let your relationship with your partner-in-life be a sacred bond of spiritual understanding. Make that bond as holy, honest and pure as possible. Aspire for the ideal. Never forget the goal. Sometimes the worldly atmosphere is very deceptive. You have to be always vigilant. Ever live in the consciousness of your ideal. Then you are safe. May you progress in the spiritual path! May God bless you with peace, health, long life and prosperity!

39. Take simple, but effective resolves for this year. Take one step towards Him. He will run a furlong towards you! May He enable you to stick to the resolves and reach your goal.

40. The spiritual diary is a goad to enable you to evolve quickly.

41. Please try to do a few Asanas, too; they will maintain your health.

42. Kindly make it a point not to go to bed unless the stipulated number of Maalas (the minimum you had fixed for yourself in your resolve form) are completed.

43. Besides, whenever there is any leisure, while walking, bathing, etc., too, you should try to remember God, to repeat His Name and to keep up the Bhava that God is everywhere and in everyone.

44. First try to introspect and find out the evil qualities, e.g., anger, lust, greed etc., and try to eradicate them. Regularity in Sadhana is a good quality that you should strive to develop.

(iv) The Best Devotee's Supreme Faith

45. Read the Bhagavata. Even at a little cost get a book, if possible, with a translation. Please read it with faith and devotion daily.

46. Kunti Devi, the mother of Pandavas, prayed to Krishna to put her always in misery. She wanted that she should remember Him always. Sudama was poor, poorer and more miserable than you, but he was the richest man too; he had the inexhaustible wealth of the Lord

47. Sing the Lord's Name. Feel that He is in you. Do Japa. Meditate on Him. Misery is only mental creation. Develop contentment. Resign yourself into His hands. Bliss will be yours.

48. Turn your eyes to Him; never take them away. Practise the twenty instructions.

49. Pray, pray to Him. But do not pray for worldly prosperity. Two marriages and a big family have not given you one iota of pleasure. Similarly the entire wealth of the world will not give you any pleasure. Only the Lord's Name can give you peace, joy, health, long life and prosperity.

50. What a tender heart! The fittest flower for the tender feet of the Lord to rest! Dance; dance O Lord! on this soft heart, for it will not prick the sole of Thy feet, as would a miser's.

51. I can now see you in the blissful company of the Sweetest Lord, with the joy of satisfaction that comes out of performance of a noble act.

52. I have the greatest faith in the Lord. Amidst the raging storm of despair, I have stood firm on the rock of faith! O Lord! Thy Will be done, my only desire is to serve Thee in all.

53. Even this indebtedness has been good, for it has taught you the misery that comes out of extravagance and lack of frugality. Open your eyes, lead the Divine Life and be free.

54. Now you have turned to the right direction. God will soon relieve you of your worries. God, our Antaryamin, knows exactly what we need: as One Who planted life into us, this great Gardener gives us just sufficient water for our preservation and growth. But you resort to extravagance, you lead an abnormal artificial life and get into trouble.

55. 'Simple living and high thinking' should be your motto. Reduce your wants; be happy. Contentment is the best dish. It is the richest treasure. Possess it now.

56. If you are sincere, God will enable you to stick to your oath. Explain to your debtors that you have now completely reformed yourself, that you will from today try to save little by little out of your monthly income and pay off their debts in a short time. See the Lord in them; be humble in your approach, and truthful in your words. They will understand. You can, of course, approach your parents too in dire need. Make them understand your changed attitude.

57. From this house to another, and from that house to yet another! Ah! my Lord, when will I turn my eyes away from this great Dharmashala which the people call the world, and enter my own Immortal Abode-Satchidananda?

58. Enter the House of Godliness and there start the Divine dispensary, ministering to the millions of patients suffering from the terrible disease of Samsara. May God bless you in all your undertakings!

59. "I am ready to undergo any hardship." Very good! That is the spirit needed. Sannyasa is not the escape-valve for cowardice. Sannyasa is for the hero, for the lion among men. Do not think of renouncing the world when you are pestered by afflictions on all sides. Then there is no fear that you might forget God. You should think of Sannyasa when you are in the most affluent circumstances. It is prosperity that turns one's head and makes one forget God!

60. Face the world boldly. I am happy to hear that you are doing Kirtan and Japa at all times. Carry on! The Lord's power is within you. Feel it. Do not imagine that you are protecting your family. It is the Lord's work, which He does through you. Do not fail in your duty. Do not resign the job now.

61. Practise intense Sadhana. Keep your spirits high, for you are the Lord's child! When the time comes, God will Himself ask you to renounce the world. Till then practise Yoga there. I will serve and guide you.

62. Come. Come. Become a Yogi! I will serve you nicely and guide you to become a Superman.

63. Make a start with the practice of meditation with Japa for half-an hour; Asanas and Pranayama for half an hour in the morning; Likita Japa during the day, and half an hour's Kirtan at night. Gradually increase the period. You will soon become a great devotee of the Lord.

64. You should never think even for a moment that you will not see Him. You must and you will see Him in this very birth. The only thing necessary is right exertion.

65. As you grow older, you should turn more and more to Japa, Kirtan and Dhyana. Pranayama etc. need not be given up. They might be practised mildly to keep up good health.

66. Avyabhicharini Bhakti is devotion to the Lord, without a thought for worldly objects. The same Lord is in all deities.

67. It is very good to feel "Brahmarpanam Astu" after the performance of every act. That will constitute the practice of the Sloka "Yat karoshi yadasnasi... Tat kurushva madarpanam." "Matkarmakrit" is doing the Lord's Will; that is to make yourself and feel that you are His instrument.

68. Read the Gita more diligently. Meditate on the meaning of the Lord's words. You will have quick evolution.

69. Throughout the day you should feel that He and He alone pervades the entire universe. Go on repeating His Name. Dive deep into the blissful ocean of Bhakti and bring out the pearl of Atma Jnana.

70. In accordance with the Prarabdha, the Jiva takes on a body and discards it. Death does not mean destruction. Will you sit and cry if your husband discarded old clothes and adorned new ones?

71. Read the second chapter of the Gita often during the day. Engage yourself in His worship, for your husband has now merged in his SourceGod and become one with Him. Worship of the Lord is worship or union with your husband for you.

72. Love for the flesh is a nuisance, love for the soul is devotion. By constantly thinking of the departed soul, you are obstructing its passage to God. Do not do so. Repeat the Name of the Lord. Sing Kirtan. This will help the husband's soul.

(v) New Light on Upasana

73. The Gayatri Mantra is suitable for both Nirguna and Saguna Upasakas. Each Mantra, according to Tantra Sastra, has a particular form produced by the vibration of the Mantra. Tradition has it that the Gayatri Mantra has as its Devata, the five-faced Goddess.

74. As a matter of fact, the Sadhaka may just meditate on Atma Jyotis. It is probably more appropriate to do so in view of the meaning of the Mantra. Even the meditation on Lord Vishnu seated to the centre of the "Sun" is to help Saguna Upasakas.

75. Researches into Hindu philosophy and practices show that our scriptures cater to different tastes. Thus in the Gayatri Mantra, too, you have a delightful Mantra which can be resorted to by an Upasaka who wants a gross form, or one who can have a subtler one, yet needs a form to begin with, and the Nirguna Upasaka, or, we might take it that they represent the various stages of Sadhana.

76. It is enough if you do the worship for the prescribed period. But if you can conveniently continue, you can do so. Once when you get into the habit of doing Puja regularly, you cannot remain without it. You will get a taste for it

77. Worship of God is your primary duty. Nothing should stand in its way. You must be eternally grateful to the Lord. Whether He gives you great riches or not, you must do regular worship. For what all He has done to you in this life, you can never express your gratitude in any other way than praying to Him regularly in his Shakti aspect or otherwise according to your liking

78. Have Bhakti Yoga as your mainstay. Practise a few Asanas and Pranayama for health and concentration of mind. Acquire true Knowledge by study of books on Jnana. Do Karma Yoga in the spirit of the Gita. You will soon attain God-realisation. This is the best age for the practice of Yoga. Be a perfect Brahmachari. You can work wonders.

79. The force of Maya is very strong. It can be overcome by regular Sadhana and Vairagya. In the Gita the Lord has asked Arjuna to control the mind by Abhyasa and Vairagya. Kindly have Svadhyaya of the Bhagavad Gita daily. Meditate on the meanings of the verses deeply. Sri Sankara's commentary of the Gita in Sanskrit is very inspiring. Kindly do Manana of this book.

80. Increase the time of your Japa and meditation. Have Satsanga with great and learned men of practical experience. Withdraw from those who speak and glorify worldy enjoyments. Have Viveka and Vairagya. You have to develop this to a great extent. Then you will not be dragged by the wrong suggestions of the agents of Maya.

(vi) The Ideal Life

81. Entertain noble thoughts. Take Sattvic food. Observe Mauna for 4 hours daily. Observe fast on Ekadasi. Rely on your own self. Never depend upon others for your personal services. Reduce your wants. Lead a mentally detached life. Live independently.

82. Lead a Divine Life. Keep yourself busily engaged in study, Japa, meditation and some light physical exercises. Chalk out a regular programme. You can fix one hour for interview with friends etc. Thus if you lead a secluded life, you will find you have advanced to a very high degree in a few years.

83. You can do Sirshasana, provided you are practising it under proper guidance and you do not strain yourself in any way. In addition to this, do Japa and Kirtan as a part of your daily routine. Surrender yourself completely to Him and pray constantly for His grace with true Bhava; and you will soon find new strength pouring into you. Forget your little self, be always on the look-out to do some selfless service to fellow-beings. This will bring you a good deal of spiritual strength, and this will react on your physical condition and improve your health.

84. Mind is extremely powerful. A Yogi's Suddha Manas helps him onward; in the case of others, their Asuddha Manas creates endless suffering. You create your own troubles; you have the power to end these troubles, too.

85. Through spiritual practices in this or the previous births, you had a powerful mind. Like the ignorant man who imagined that he would be swallowed by a tiger, while sitting beneath the Kalpavriksha, you imagined certain calamities would befall you; and they came because of your own thought-power.

86. Reverse the process now. God is within your easy reach, as also happiness and prosperity. You should adopt the following Sadhana:—
(i) Do Maha Mrityunjaya Japa after Siva Puja morning and evening— at least 10 Maalas a day.
(ii) Recite Siva Sahasranama morning and evening.
(iii) Do Kirtan of Lord Siva's Names for one hour daily at night.
(iv) Go to the Siva temple daily in the evening and do Parikrama, if possible 108 times, uttering mentally the Panchakshari or Mrityunjaya Mantra.
(v) Read the Durga Saptashati (Chandi Pat or Devi Mahatmya) daily in the morning.
These will surely counteract all evil influences. In addition they will enable you to divinise your inner nature and progress towards God-realisation. Siva will be highly pleased

87. Never brood over your vices and mistakes. Once you make up your mind to walk in the way of God and back your resolves by concrete action, is there any power to withhold you? Don't you know that you are not the helpless and the defective soul, but never-changing and indestructible Atman? There is no easy method and no short-cut Vedantic formula for God-realisation or Self-realisation whatever you might call. You have to strive hard and ascend step by step. Start today. Practise Sadhana. I am always ready to help and serve you. Put "Twenty Important Spiritual Instructions" into action in your daily life.

88. Indeed it is a very great ideal to serve the humanity and to be great. But first of all you have to equip yourself with the necessary qualifications that would make yourself competent for this noble ideal. Follow the 20 spiritual instructions, and maintain the spiritual diary.

89. The Mantra notebook should be kept nicely. It will show your keen interest, Bhakti and faith towards the Lord's Name. By the gradual writing of Mantra, your mind will be filled with the Lord's Form.

90. There must be unshaken faith in God during trials, disappointments and difficulties. Hope and help will come from within when one feels utterly helpless. Prayer frees the devotees from the fear of death. It takes you nearer to God and makes you feel His essential, immortal and blissful nature. Develop self-control, pleasant and sweet speech, good manners and insight. To do good to others and serve others should be your motto. To serve the poor and oppressed is your duty.

91. Gradual evolution (not a violent revolution) should be your ideal. Strive to remember God throughout the day. He will take care of your family matters, and Sadhana, too. May God bless you all!

92. Where there is a will, there is a way. Do try to get up at 4 a.m. Especially in winter, this will help you a lot. Spend the afternoon hours when you have ample leisure in the study of religious books, Japa, Likita Japa, etc. Do not bother about the quantity of Sadhana entered in the diary. If you make it a point to maintain the diary regularly and send it to me every month, God will enable you to progressively increase the Sadhana also.

93. Create a Kirtan atmosphere in the house. Persist in it. Pray to the Almighty to remove all obstacles in the way. Properties are all His; He gives when He likes; He takes when He likes. Stand aside and enjoy the whole thing as fun. It is all His play. Instead of giving up Kirtan or Japa as a result of these occurrences,

the attitude of a true devotee ought to be the other way about-increased Sadhana in the fuller realisation of the evanescence of mundane possessions.

94. Self-realisation will become a certainty only if you take up necessary Sadhanas. It is not out of mere intellectual comprehension of philosophical problems. For, what is not generally understood is that Truth or God or Atman is a matter of practical realisation and not for intellectual dialectics or diversion. Reason is certainly necessary to enable you to correct and control the emotional vagaries of the heart. But it will decidedly not take you to the goal, as beyond a certain stage, it finds itself helpless; and unless at such a stage faith comes to the rescue, no spiritual progress is possible. This is why, when the cry of the heart is heard, some of the most intellectual men had to resort to some device or instrument transcending reason. Instances can be multiplied. But suffice it to say that the tendency even among the modern scientists and other intellectuals of the West has been to admit the insufficiency of Reason beyond the limits of material existence.

95. Religion (which concerns itself with the quest for Truth or God) is a matter of practical realisation. The nature and speed of progress in spiritual evolution depends entirely on the thoroughness with which Sadhanas are pursued; and, as in all other walks of life. There are shining examples of others based on such experience and every spiritual aspirant has to adopt it and take it step by step, as there is no short-cut in spiritual Sadhana. First steps are always tiresome, especially for Sadhakas with advanced intellectual training, but are indispensable. The nearest analogy I can think of on the material plane is that of a professor of one language starting out to learn another of an entirely different group.

96. You are impatient that Faith has not yet dawned on you. If real faith has come to fill you, the struggle is over. It is to create and maintain the generated faith that we recommend and insist on Sadhana. As I have said above to study a new language even a Professor has to start with the alphabets; similarly a Pandit and a learned student of philosophy has to start his Sadhana with Japa, concentration, introspection etc., to understand intellectually the logic and the possibility of the transcendental Truth. Truth is another; in the former it is an apprehension of it with the finite intellect, while in the latter, it is a direct intuitive perception of the Infinite; here it is a plunge into the Beyond, the flight of the Soul alone to the Alone. This needs delicate and careful preparations; hence do vigorous Sadhana, sincerely! Faith will come out of its own accord, and progress then is a certainty.

97. Soar high into a life of beatitude where malice is unknown, where bitterness does not belong, where fear exists not and courage, peace and bliss ever abide. To such a life, those rare ones calmly and boldly march on, undaunted and ever steadfast in their faith. You too can join them and enter the realms of peace, bliss and immortality.

(vii) Easy Recipe for Great Success

98. The Supreme Scientist (God) has endowed us with a pair of most powerful cameras-cum-darkroom, etc., which could print instantaneously innumerable photographs-the eyes. How wonderful is the mechanism! Glory to the Great Creator! Let us always meditate on Him! Let us all sing His glories. May His blessings be upon you all!

99. Crores of such incidents can be noticed in the life of every true devotee of the Lord where the Lord's Grace descends in time and protects him. To see His Grace and that alone working through everyone, through every incident and to offer thanks to Him for His mercy, in this form of renewed prayers, Japa, Kirtan and meditation, to remember Him at all times in worldly trials, troubles, miseries as well as worldly prosperity, joy and peace that should be every Sadhaka's ideal. That is the only road to peace. "No other path is known for Salvation," as the Rishis declare.

100. The inclination towards the spiritual path is the fruit of the good actions done in the previous births. Make this Samskara strong. Do regular Japa, meditation, Asanas, Pranayama etc. Keep the spiritual diary. It is a whip for goading the mind towards righteousness.

101. Service to Guru, Sadhus, poor and sick persons is a sure remedy or a sovereign specific for rapid purification of oneself. Kind, charitable acts with Bhava are of paramount importance for the purification of the heart for evolution in the spiritual path. Purify the mind. Silence the bubbling senses. Quiet the mind. Silence the thoughts. Still the outgoing tendencies or energies of the mind

102. Why did you fail in your attempt? Because your intention was not sincere. But you should not lose hope. Strive hard again and again. A child learns to walk only after so many falls. Your efforts should be sincere and resolve undaunted. Only then you could achieve success.

103. You cannot have perfect celibacy unless you follow the auxiliaries. You have to take particular care about your diet, and the company that you keep. Do not read amorous novels or fictions; do not visit cinemas and theatres, and do not make friendship with undesirable people. What you need is a complete change of your vision; your attitude towards the other sex. Behold the Divine Mother in every woman and consider her as your own mother.

104. Fear? That is the lot of sinners and ignorant people. What has fear to do with one who has resolved to lead the life divine? As soon as you get up in the morning, wash your face and hands and feet, sit before the Divine Mother and repeat mentally: "Ya Devee Sarva Bhuteshu Santi Kupena Samsthita; Namastasyai Namastasyai Namastasyai Namo Namah." Feel that power flows from Mother to you. Fear will vanish.

105. Do not identify yourself with the impure thoughts. At the same time do not struggle with them. When they come, repeat the Mantra a little aloud. Pray mentally to Mother to drive them off. Repeat the Mantra whenever your mind is disturbed; you will regain peace.

106. Do Asanas and Pranayama regularly. You will regain bodily and mental health. The books, Devi Mahatmya, Lalita Sahasranama and Lalita Trisati for Svadhyaya are good. Repeat "Om Sri Rajarajesvaryai Namah" always. Mother will surely shower Her choicest blessings on you.

107. Padmasana is very good for meditation and Japa. Do Sirshasana for 2 minutes; Sarvanga, Hala, Mastya, Paschimottana and Mayura Asanas for a minute each; and Bhujanga, Salabha and Dhanur Asanas six times each; for health. These should be performed early in the morning on empty stomach. Do a few Suryanamaskars in early morning. Sun will bestow good health on you.

108. Start with one hour of Japa sitting in one posture, early in the morning, if possible before sunrise. God will enable you to gradually increase this period.

109. Isavasya Upanishad and Kathopanishad are good for daily study. You can, of course, perform Archana for Mahadevi without any special initiation; She needs only a devout heart.

110. God does not worry about musical voice. Sing the Lord's Names aloud in Bhajana parties! Shyness will disappear if you concentrate all your attention on the Lord within and imagine that you are alone with Him.

111. Devote as much as possible of the morning hours to Spiritual practices. Get up at 4 a.m. After a wash sit for Japa. Then recite Stotras and perform Puja. In between you should be able to find time to do Asanas, too. Then you can finish up with a little Svadhyaya of Gita, Upanishads etc. In the evening, too, do a few Maalas of Japa. Just before you go to bed, do half an hour's Kirtan. Then introspect. With the Lord's Name on your lips, go to sleep.

112. For four weeks merely inhale and exhale deeply without retaining and without bothering about the ratio. Do 20 rounds in the morning and 10 rounds in the evening.

113. Fear? What is there to fear for the man who treads the path of righteousness? When you are the indestructible, changeless Atman, how and from where can fear assail you? But take courage. It is all the subtle work of the treacherous mind which is an adept at this game. Exert your will. Say to yourself "I am the master of my own destiny, nothing shall interfere with my eternal happiness" and pray constantly for strength. Plunge into Sadhana without further hesitations and misgivings. Stick to all the items of Sadhana regularly. Have plenty of fresh air, and keep yourself always busy in the service of others. Engage yourself constantly in doing good deeds.

114. Bear in mind that man is created for higher and nobler purpose than that of merely indulging in the pleasure of the senses. Know sensual pleasure is a mirage. It has no reality and is always subject to reaction and pain. The bee, the deer and the elephant are destroyed by giving way to the promptings of one of the senses. How much more vigilant should a man be when he has five senses pulling him in different directions! Study the lives of the saints. See how some of them were assailed by similar temptations and how they found ultimate peace and happiness in serving God

115. I am always waiting to serve you and guide you to the kingdom of God. But you must help me do it by killing physical and mental laziness and pursuing Sadhana speedily.

116. As the Lord has pointed out in the Gita, apparently Karma and Karma Yoga appear to be the same, but it is the inner attitude or consciousness that marks the difference. Anything done in the spirit of Yoga, for the good of the world, with perfect equanimity, self-control and without attachment or desires, would entitle itself for being classed as Yoga! It is not, therefore, the action that is to be guarded against, but the inner action' or identification.

117. God's work is mysterious! He always plays hide and seek with us till He is satisfied with the strength of the receptacle to receive His Full Resplendent Grace of Illumination. This strength comes from continued faith in Him and Him alone.

118. I have also felt strongly about the need for Religion in every walk of life, and that all human activities should have Him as the basis. The world will learn: (if the lessons that have been taught are not enough!). Let us go on doing our constructive bit.

119. Yoga is not hidden in caves, not sequestered in the thick Himalayan forests. It is not a mountain herb. God is not a coward to run away from towns, cities and villages. He is all-pervading. Look! The very air you breathe is He. The very life of everyone of the members of family is He.

120. Realisation is not the monopoly of cave-dwellers and mountaineering nomads. External conditions may at times be helpful; but the essential thing is inner attitude and even external circumstances are conditioned by this attitude. You create your own world of worries and troubles. No one forces it on you.

121. Go about even your household duties without the idea of Kartritva. Feel that the Lord's Will is working through you. Feel that you are serving Him and Him alone, in the members of your family. The inimical member of the household is He; the ignorant son is He; the ill-behaved nephew is He; He adorns various garbs for the purpose of educating you. Smile at Him; understand His presence in all! Dance in joy!

122. The Sadhana that you are doing gives you one of the foremost places among Divine Lifers. Few can compete with you in your religious fervour, living as you do amidst worldly surroundings. Even a few minutes of God-thought by such a noble soul confers Moksha! He is your Antaryamin; He knows your heart. He guides you at every step. Surrender yourself to Him!

123. The moment you acquire complete peace of mind through Vichara, you will get back restful sleep. Throw all burdens on Him. Never worry yourself. Worry kills you several times a day! Banish it this very second. Peace is your right.

124. All these years I have lived and preached a life of selfless service, universal love through the practice of Karma Yoga. Man is a complex being; he is the product of thousands of past lives; his inner nature can be changed only through the practice of Yoga, by leading the Divine Life of service, love, sacrifice and meditation. With the Almighty Lord as our Friend, Guide, Support and Goal, with His Grace as our source of strength and power, we should now set about radiating love, joy and peace to all our fellow-beings and serving the entire humanity selflessly and without any distinction whatsoever. Love (Prema) is more powerful; it will bring the entire world to our feet! But to develop this love in our heart needs all the sacrifice we can make for its sake.

125. Today Mahatma Gandhiji lives in our hearts. He is sure to guide all. The Indian Union, through the Grace of the Lord and with the help and active co-operation of the leaders and saints of this sacred land, is bound to assume gigantic proportion and serve as a fitting memorial to Mahatmaji.

126. All the members of the Union ought to be given to understand that they are engaged in the practice of Yoga. To instil more faith in them and prevent them from going astray, they should be put through a course of Yogic training, too. Japa, Kirtan, meditation, introspection and self-analysis, prayer and fasting for inner growth; and Asanas and Pranayama for the growth and upkeep of the body and mind- should all form part of the daily routine of the workers, whether they are whole-timed or not.

127. As you grow more and more famous, you should also introspect more and more and reject name and fame mentally, and use them as instruments for His service. Set Gandhiji as your ideal and work day and night. I shall serve you and guide you in your task.

128. It is often discouraging to find that the world kicks you for the very good that you do, but this is a test, and a tonic too. Return good for evil in equal or greater measure. Truth and Love will eventually conquer

falsehood and hatred. Even if they do not, why worry; the very adherence to Truth and Love is its own reward

129. Sivanandashram is your home, the best field for service and the best ground for quick training in Yoga.

130. You have done marvellous work for the Divine Life Mission. Carry on; selfless work of this sort alone is sufficient to take you to your immortal abode of Moksha.

131. Do not give up diary writing. The more you advance, the more selfless service you do, the greater is the necessity for maintaining the diary; as otherwise you might be led astray. However poor the record is, it is better to have it than none.

132. The feeling that Japa and meditation have been much below normal, is in itself a sure sign of a purified heart, and that your conscience has been trained to regret such periods. Do not fall into a mood of complacence. The dissatisfaction at not being able to do more and more Sadhana alone can act as positive incentive all through Sadhana. Your resolves are good; stick to them at all costs.

133. When someone gets annoyed with you, keep cool, humble and submissive. He will be changed.

134. Every action of a Sadhaka should be guided by the voice of the conscience or the Lord inside, or by proper evaluation of the greatest good. Place yourself at His Lotus-Feet and humbly request Him to illumine your Conscience. Then introspect and find out whether attending the Sadhana Week will be productive of more good or sending the expenses as donation. If the Lord decides in the form of the latter, then consider that you are at Rishikesh, go through the programme in your own home with the Bhava that you are attending the Sadhana Week at Ananda Kutir. The Lord will surely bless you with inner communion with us all here.

135. The lack of regularity in your routine is impeding your progress. Even if you are doing but little, you must always make it a point in spiritual Sadhana to be punctiliously regular. There is no other rule for a Sadhaka. Be regular and it is no easy joke too; but then you are aiming at the gain of no cheap victory; you have to pay the right price to procure the genuine stuff.

136. The more you are regular, the more you will be reinforcing your will and with a staunch will, nothing is impossible for man. To cut off any habit, you have but to wish it; you can never be 'polluted' by anything; tempted by nothing; you will reign supreme, undaunted by circumstances, tranquil at all occasions, balanced, peaceful and happy. You must develop your will and the easiest exercise for it is to regulate your routine and to stick to a decided plan of work every day religiously. May you grow firmer and firmer, established in steadiness of character and in your mental poise!

137. Spread the message of Yoga, the glory of Nama and the need for mental renunciation. Kindly have regular Satsanga meeting. Print and publish a number of leaflets and distribute them freely for dissemination of spiritual knowledge.

138. Do not touch money. Do not even carry it yourself. Do not touch members of the opposite sex. This need not apply to children under six years. Do not hit anyone under any circumstances even in jest. Do not insult or abuse even when provoked

139. Lord Krishna and the Brahmarshi Suka Deva, who ever rests in that Pure Nirvikalpa state, always dwell in places where the Lord's stories are recited. Really Brindavan is that place where Srimad Bhagavata is read. All the Rishis, saints, sages, dwell in such a Tirtha and the vibrations created by the study eternally reverberate there and it becomes a place of pilgrimage.

140. It is therefore essential that you should all the time actualiy feel the holiness of the place, if you are to derive the maximum benefit out of all these.

141. Talk little; if you can observe Mauna throughout the period of the Anushthana it is all the better. Regulate the diet also; keep it as Sattvic as you can. Milk and fruits is the best diet. And the most important of all, observe strict Brahmacharya in thought, word and deed during the entire period. Spend as much of your time as possible in Japa of the Lord's Dvadasakshara. All these seven days, you must swim in the blissful ocean of Lord Krishna!

142. Practise Sirshasana for 5 minutes and Pranayama for 5 minutes before starting Japa. Sleep will not trouble you. Kirtan will also be of great help. By steady, continuous and regular practice, you will control the wandering mind. Do Trataka on the Lord's picture. Let the mind wander; but bring it again and again to the Lord's feet. Pranayama will control the mind

143. Trataka is the steady gazing of the picture of the Lord, without winking, till tears flow from the eyes profusely. This practice steadies the mind.

144. Anger is as powerful as passion; an aspirant must control this. Try to run away from the place where the least sign of irritability arises in the mind. If you lose temper, then fast that night.

145. Telling lies is also a very bad habit. Give it up at once. You cannot deceive the Antaryamin, the Lord. If you tell a lie, punish yourself severely. You will have rapid evolution.

146. Lord Krishna Himself has warned in the Gita against the powers of the mind. Mind is the most powerful weapon that Maya wields to delude the Jiva. It can be controlled; it must be completely subdued if you want to have progress in the path. The Lord has given the solution to this problem also —Abhyasa and Vairagya intense and steady practice of Yoga and dispassion. Again and again reflect on the transitory nature of the world and the wasteful nature of sense-enjoyments. Repent; weep before the Lord; and, if the mind does not yield, fast, beat yourself with a shoe, go on saliless diet for, say 3 days. Assert that you are the Atman, infinitely more powerful than the mind. From today give up going to cinemas once and for all; it is injurious in every way. Spend the time in Japa and Dhyana.

147. If the mind wanders during Japa, slowly mutter the Mantra. Go on with Ashtakshara; it does not matter if you meditate on Lord Krishna. Krishna is Vishnu. Kindly go through my small book "To the Mind". You will be benefited.

148. Try to stick up to the resolves at any cost. Kindly do not give leniency to the mind. Do not cooperate with the mind in its desire for sensual enjoyment.

149. It would be better if all the items of Sadhana are observed. You will have an all-round development. Are you doing any selfless service? Are you practising self-analysis daily? If not, kindly try to observe these items. You will be immensely benefited. May the Divine Hand guide you in all your activities!

Chapter Two

THE DIVINE AVENUE IS REVEALED

(i) Commonsense in Spiritual Life.
(ii) The Master Plan for Self-Conquest.
(iii) Love in Action.
(iv) Realisation Within Easy Reach.
(v) The Searchlight of Self-Analysis.
(vi) Bhakti, the Basis of Life.
(vii) Hints on Self-Control.
(viii) God: His Grace: His Ways.
(ix) The Lord's Blessings.

(i) Commonsense in Spiritual Life

1. I would advise you to carry just as much luggage with you as you intend taking to Badri. Leaving things behind will cause you unnecessary worry, whereas you should try to concentrate all your mind on Him while you perform the Yatra. The lesser the burden that you carry on your own shoulders, the greater the joy of His remembrance. May God bless you!

2. There is no Vrata or vow which is greater, more sublime, more powerful and worthier than the vow of Brahmacharya. Stick to the vow at all costs. You will surely become a Superman, soon. May the blessings of Bhishma, Hanuman, Dattatreya and the Brahma Vidya Gurus be upon you!

3. Have you heard the story of the old man, his son and the donkey? That is invariably the lot of one who listens to the advice of everyone he meets and acts upon it. Have the Satasanga of every Mahatma you come across; serve them with Narayana Bhava; listen to their talks and discourses. Stick to one Guru and take just that much of others' advice as conforms your principles.

4. You can practise Yoga Asanas there itself without coming to any harm, with the help of any book on the subject. I have detailed all the rules to be observed by the Sadhaka, in the books. I would, however insist on only one-you should not overdo the Asanas, etc. Within your limits, they can never do any harm. Yoga-practices are perfectly scientific. Even if there is some defect in your method of practice, in due course it will disappear; you will instinctively know the correct posture. The Lord is within you and He will always guide you on the right path. Besides, you should take to Japa, meditation, Mauna, Svadhyaya of Gita, Upanishads, etc. Then you will have very rapid progress.

5. Do not be so very punctilious about the fruits and milk. They are good and almost unavoidable in the beginning stages of Yogic practices. But you are just on the start; do not strain yourself much. Eat good food-that is all; lot of vegetables.

6. Start Japa of any Nama, Mantra of any of your Ishta Devata, Om Namah Sivaya, Om Namo Bhagavate Vaasudevaya or Om Sri Ramaya Namah or Sri Ram Jaya Ram Jaya Jaya Ram—anyone of these you can

select. Do some 10 Maalas a day to start with. Repeat your chosen Mantra while doing the Asanas and in between daily.

7. When your determination is not firm, obstacles would seem to deter your path at every step. If you have fiery determination, the greatest obstacle will melt away. Carry on with your Yoga Sadhana. Remember that you should realise God before the curtain is rung down.

8. I am happy to note that you have taken upon yourself the holy Order of Sannyasa. Make a strong determination to realise the Atman in this very life. All bodily ailments and obstacles will melt away. Keep before your mental eye great Sannyasins like Sankara, Dattatreya and the Sanatkumaras. May their blessings be upon you! May God bless you!

9. If the state of your health does not permit, it is better if your goodself give up any physical exercises and Asanas and take to some treatment of this disease. When it is cured, you can take to the practice of Asanas, which will have immense benefit to you from further deterioration in your health and present diseases.

10. As medicine you can take about 10 drops of "Tessol" daily once or twice, till it is removed. It is very efficacious in dysentery.

11. When you have regained your health, try always to keep your bowels clear and never take pungent articles. Always take Sattvic diet. Then only the practice of Asana will be of benefit to you. This is of paramount importance.

12. May God bless you with spiritual attainments, eternal peace and supreme bliss! May health and vigour be yours!

(ii) The Master-plan for Self-conquest

13. It often happens that, due to virtuous deeds done in countless previous births, a wave of godliness sweeps over the mind of a rare soul: his lower nature is temporarily swept off; a thirst for knowing God is produced in him.

14. Quickly again the dark forces which always hover about him (and which had been driven away for a moment by the Divine) recapture his mind and lead him astray.

15. That is why I have always insisted on everyone immediately putting into practice the methods described in Yogic texts for control of the mind. You are hardly able to tell when the good mood will pass away. Catch every opportunity by the forelock.

16. Practise! Practise!! Practise!!! Nothing else will be of much avail. When you begin the practice, the evil forces will once and for all have receded from you, knowing that God has taken His abode in your heart. May God bless you!

17. The false ego is the root of all evil. Yogic Sadhana consists in thinning this out to such a degree that it will be bed-ridden and unable to lift its head. When Siddhi is attained, life will be extinct from this patient, but from his corpse will emerge a resplendence which will flood the entire world with Divine Light.

18. But who is prepared to do? After all, what could only be achieved through the most strenuous Tapas in previous ages is available for a song, for the mere repetition of His Name for a little while a day!—Why not? You should do it from today. If you are sincere, you will attain Him shortly.

(iii) Love in Action

19. You love me, do you? You are welcome to do so. Yes, I shall also love you intensely. I shall serve you nicely and guide you also.

20. But I am a very exacting lover. Mere expressions of love do not satisfy me. You should show in your actions that you do love me. You should completely become one with God in supreme love.

21. That you can do by following me to the very letter. Love me truly. But put into practice my Twenty Spiritual Instructions. Maintain the diary, recording in it your Sadhana and send it to me every month for further instructions. Then I shall know that you love me! Otherwise, your confession of love to me is hypocritical.

(iv) Realisation Within Easy Reach

22. The very simplicity of God-realisation bewilders an aspirant; the very ease with which this can be attained creates lack of faith in him. Repeat His Name! Simple. Pray to Him. Simple. Surrender to His Will and take everything that comes as His gift; simple again. There you are; you have achieved Moksha!

23. Satsanga with the truly great is the rare privilege of the rarest few in the world! In this Kali Yuga, the gates of godliness are guarded by the four attendants Nama, Dana, Satsanga, Mumukshutva. One who is acquainted with these four gets an easy admission into the Kingdom of God. He becomes God!

24. The joy, peace and prosperity follow complete surrender to the Will of Ram! Account all prosperity-material and spiritual—to Ram's infinite Grace and nothing else. All He expects of you in return, is love and devotion. Constant repetition of His Name, leading a divine life of self-surrender, service, sacrifice and purity delight His heart. Repeat the Mantra throughout the day whenever you are not otherwise engaged. It is a great purifier. It will soon bring you face to face with Him.

25. Please do not miss even a single opportunity of having Mahatma's Satsanga. Repeat His Name always. Do liberal charity. You must realise God here and now.

26. Regular Likita Japa Yajna will bring upon the conductor His Grace in all its abundance and love that he must prepare His home in him ready for the reception. Sanctify the temple within, with your purity of action, thought and speech, brighten the sanctum with the steady flame of your devotion, and perfume the altar with the sweetness of burnt egoism, selfishness, intolerance and untruthfulness. Thus prepared, wait for the Divine descent upon you. Pray ardently for His Darshan; see Him in everything, for, He might come to you in the form of a thought, an emotion, a feeling, a relation, a street dog or a beggar. See Him and revere Him in every being. Always maintain a constant strong yearning for Him.

27. When the desire to practise Yoga comes up, it means that Moksha is near at hand. Now, take the plunge!

28. Pranayama! From today practise deep-breathing through both the nostrils (without retaining breath). In the meantime, study my book "Science of Pranayama"

29. Please also practise a few rounds of Suryanamaskar in the morning. Consult my book "Yoga Asanas"., and take to the practice of Sirsha, Sarvanga, Hala, Matsya, Bhujanga, Salabha, Dhanur, Paschimottana, Ardha-Matsyendra and Padangushtha Asanas, and Uddiyana and Nauli. This will greatly tone up your system. Wherever you feel difficulty, consult me, I shall guide you.

30. Please read my book "What Becomes of the Soul After Death". You will find answers to most of your questions there.

31. God has a form. You can see Him.

32. Stotras have a great effect; they will give you peace of mind and take you nearer to God.

33. Misery and unhappiness are eye-openers; they enable you to get disgusted with worldly life and take to Sadhana.

34. Practise Yoga from today.

35. For getting mastery over the Asanas and Suryanamaskar, the secret of success lies in steady practice. Do not miss the practice even for a day.

36. Read the Katha Upanishad and its commentary. You will find my own commentary on this wonderful Upanishad in my book "Principal Upanishads". Steadily acquire the right knowledge. True knowledge can be acquired only through the practice of meditation on the great Truths taught in the scriptures.

37. Do not let your mind worry you with doubts and questions and problems. "Curiosity" is a defect in the mind, which is fit to be eradicated. Acquisition of true knowledge does not entail worry. Steady practice of Sravana, Manana and Nididhyasana is necessary. Further, whenever a question arises in the mind, ask yourself: "Is an answer to this question necessary for my evolution?" If the answer is "no", reject the question itself.

38. Go on with your Sadhana on all the counts-Japa, Svadhyaya, meditation, Asanas and Pranayama, Kirtan, introspection etc. Eradicate the evil Vasanas in the mind by entertaining pure lofty thoughts.

39. Please maintain the spiritual diary on the proper form. You will then be able to keep an eye on the progress.

40. Thank God for the obstacles that come at the very commencement of spiritual practice. Take courage. Learn to face them with a cheerful face and bold heart. Obstacles are the Lord's blessings to strengthen the Sadhaka and make his devotion to His Lotus-Feet more steadfast.

41. Mental peace is obtained only by complete self-surrender to the Lord, Who is your Father, Friend, Philosopher and Guide! His Will comes unfailingly to our aid in times of stress. For instance if you take even a period of incarceration as His Will you could utilise the enforced leisure to an incessant repetition of His Name, which would form a brilliant spiritual start and would astound the authorities.

42. See His hands behind everything that happens. Carry on. You are bound to reach your goal in this very birth!

43. You can certainly do Japa of Panchakshari. Start today in right earnest. After bath, place the Diksha card at the feet of the Lord, then start doing the Japa. Resolve to do at least 10 Maalas of the Mantra a day from today. You will have a vision of Lord Siva.

44. Through the strenuous practice of Yoga in countless previous births, one man in a million, thinks of realising God. Such is the effect of past Samskaras. It is the result of God's Infinite Grace also. Look at a child who runs, hugging a doll to its breast, when other children ask for the doll! How much more zealously should you guard this invaluable treasure of Mumukshutva?

45. "Yoga in Daily Life" gives you in detail the daily Sadhana you should do for quick evolution in the spiritual path. "Concentration and Meditation" gives you all the exercises for developing concentration of mind; a power which, when acquired, will not only help you in spiritual growth, but in your material pursuits too. Kindly start with a mild practice of Asanas and Pranayama, a few Maalas of Japa, a little concentration, half an hour's Kirtan and half an hour's Mauna. Watch your mind. Introspect and find out your evil qualities. Try to eradicate them. Maintain the spiritual diary and send a copy to your Guru every month.

46. I shall serve you, guide you, and take you to your goal, step by step. May God bless you with health, long life, peace, prosperity and Atma-Jnana!

47. Despair is a sign of cowardice; it is most unworthy of a spiritual aspirant. Can you believe the very existence of God in you? Is He not the very embodiment, source of mercy, nay, Mercy itself? Is He not your very Self? Does He not know you more than you know yourself? He knows where to place you and what to give you. He does everything for your own good. Would you cry if a doctor were to remove the pus from your wounds? Why, then, do you cry when He, through His own blessings (which you miscall suffering) removes the effects of past evil actions? You ought to stand up boldly and invite suffering and misery. All the time enduring it bravely, you ought to repeat His Name, remember Him incessantly and sing His glories. Surrender at least now. Say "Thy will be done, my Lord! I want nothing!" Peace will be yours that very second May God bless you!

48. If you have practised advanced meditation, You can catch my currents early in the morning between 4 a.m. and 6 a.m. or at night from 10 p.m. onwards. Please go on with Mantra repetitions and Mantra-writing with intense feeling and concentration

(v) The Searchlight of Self-Analysis

49. Sit quiet for a few moments daily and introspect.

50. What is the motive behind the attempt to run to a forest beyond Rishikesh and pass nights there? Is the desire prompted by a desire to realise God? Or is it just to show to others that you are a devotee or a Yogi who has acquired the powers of fearlessness, daring and adventurous spirit?

51. Do not seek to test God's mercy! He is no doubt your Father, All-merciful Protector. When you are in danger for no fault of yours, He will rush to your help if you think of Him then. But it is not good to put yourself deliberately in positions of danger and then see if He helps or not. Introspect. Will you stand

bravely before a ferocious tiger with the Bhava that the tiger is God? If God tests you in turn and delays help, will you keep calm?

52. Spiritual experiences are granted because of your purity of motive.

53. Practise diligently. Vigilantly deny entry to egoism, pride and their modifications, into your heart.

54. God's protecting hands are always around you. Through incessant repetition of His Name and meditation on His glories, strengthen your faith in Him.

55. This is the right time for your noble self to enter Divine Life. Do not wait till you are 81. The earlier the better. Go to the nearest Divine Life Branch. Help them in the divine work. Learn the principles of Divine Life from the members. Do Japa, Kirtan, Pranayama, Asanas, meditation etc. You must soon become a great hero in the divine field. May God bless you!

56. Physical separation is a falsehood spiritually we are all one. You are one with the sages and saints of all lands. Commune with them in the Silence of your heart, the Real Rishikesh.

57. I shall certainly remember you in my prayers. Carry on with faith and vigour. Depend on God to help you on! May He bless you!

58. If you have felt it for yourself that your life was not as it ought to be during the previous months, you are indeed in the right path. In the spiritual path, the Inner Voice is the best Guru. If you feel that you have not "done well" even for a single day, you must respect the inner warning; the earlier you mend it and thus pursue a more vigorous Sadhana the better. I am glad that you have decided to make good the lackings and double up the vigour of your Sadhana. This must be the spirit of all real aspirants. To fall is but natural; but to get up each time you fall down and start the pilgrimage is the achievement for a true hero. Be a hero in the spiritual path; win laurels of experiences in the higher life, and attain Kaivalya in this very birth. You can and you must.

59. Get away from people and places that disturb your mental peace. Do not attempt to reform anyone till you have thoroughly reformed yourself and built up your inner tranquillity to an enormous extent. Just forget all about your people. They are just non-entities that do not exist for you. Now, go on with your work.

60. Patience, self-surrender, faith these three form the staff for a devotee. Without these, he is lost. Finance or no finance, go on with your devotional practices and your work. Let Him judge for Himself whether you deserve more financial assistance or not.

61. Everything is God; good fortune is God; misfortune is God. Greet Him in everything and rest peacefully in Bliss. May God bless you!

62. Temple-worship is a potent purifier. Continue it with zeal and devotion. You will surely be elevated and inspired.

63. The quick fulfilment of holy desires of an aspirant is a sure sign of God's Grace descending on him. Carry on! God has accepted you as His chosen child

64. Do your best in any position in which He chooses to place you. He knows best! Deserve the grace already shown to you, and you will surely be blessed with more. This is the secret. Show your gratitude to Him for His mercy by the incessant repetition of His Name and His remembrance. Be contented. There is some purpose behind everything that happens, as it is all His Will.

65. Tongue-control is very essential. It is the most difficult part of Sadhana too. Tell yourself that the next time you fail in this regard, you fast completely the next day. If the failure should come, fast. Do Vichara too. The moment the sweet leaves the palate, the taste is also gone; only the pricking conscience, the consequence of an ignoble act remains. You will soon be able to get over this defect.

66. Do not think of leaving the place. Submit to the Lord's Will. When the time comes, He will point the way.

(vi) Bhakti-The Basis of Life

67. Do read the Upanishads and Patanjali Yoga Sutras and Narada Bhakti Sutras. But you should always keep Bhakti as your basis and try to interpret all these in the Bhakti way. All reference to Atman or Brahman should be to you glorification of Lord Siva. Narada Sutras should be got by heart, recited often and meditated upon. It will greatly help you in your devotional practices. Gita-study is very good.

68. Taking Bhiksha and living on what God grants you is a very good practice. It will create in you more and more faith and dependence on God.

69. In the initial stages of Sadhana, an aspirant should take care of himself, cater to his physical wants, read some good books, elevate himself through Satsanga with Mahatmas, etc. He should not neglect his instrument of the body which is very useful for realising God, through Moodha Vairagya. Wandering life is not suited to you now. Try to remain there itself; the more the obstacles, the more intense should your prayer to Him be! All the places in the world are the same; everywhere there is Maya. The best place for seclusion is one's own mind. Fortify yourself with more and more Japa and meditation and lead a peaceful life.

70. Keep up the fire of devotion by constantly pouring in it the Ghee of the Lord's Name!

71. When you take Bhiksha, observe Mauna or just repeat the Lord's Name when you stand in front of a house. Mentally bow to the giver of the food and bless; pray to Him to bestow His grace on the giver. Take what comes as His Prasad.

72. Real Tapas consists in controlling the mind and scorching the evil tendencies that lurk in it. Standing in the blazing sun will only unbalance your brain. Give it up. You can use it as a self-punishment. When you fail to keep up your Sadhana, you can resort to this practice as a punishment.

73. It is very good to meditate on the banks of the river at night. But please select a place which is not frequented by others, especially members of the other sex.

74. He who opens his heart to his Guru, gets instructions from him and then sticks to them at all costs, at the cost of his life, will quickly realise God.

75. Pray, pray fervently. Weep. Cry before Him to save you. The characteristics of the Deity, whom you worship, find a good receptacle in you, too. Thus the worshipper of Lord Siva will have the power to burn cupid! He will be full of Vairagya.

76. Keep a piece of card with the words "BRAHMACHARYA IS GOD". Whenever lust enters your mind, take out this card and gaze at it, with Mantra on your lips.

77. When you sit for your morning meditation, practise a few rounds of Pranayama. As you inhale, have the Bhavana that the Lord's omnipotence flows into you. As you exhale have the Bhavana that lust is being drained away from you. Then repeat the Panchakshari. Imagine that the Mantra has formed into a fortress around you. Keep up this Bhavana throughout the day. Whenever you feel that the Bhava is weakened, immediately rush to a secluded spot and repeat the process. You will find that no evil thought will approach you.

78. The Lord's blessings are always with you. Feel His presence with you; within you. You will always be safe. Change your angle of vision. See God everywhere; see God in you, too. God cannot be touched by impure thoughts and objects. God is perfect. Always watch your mind. Be vigilant. Give no room for laxity. Study Sanskrit by all means. But do not give up your Sadhana; Sadhana in the morning and evening and a little study during the day.

79. See good in everything. Evil will vanish from your sight, and from your inside, too.

80. Always depend on God. He knows best. He will provide your needs at the proper time. But do not get "attached" to any human being. Serve, revere and adore all, but see God in all. It is not because that this man is the Sanskrit teacher, but it is for the sake of your own Atman that you respect him. Have this Bhava always. You will then save yourself from disappointments and pains of separation.

(vii) Hints on Self-control

81. Both for Brahmacharya and tongue-control, take a few Tulasi leaves early in the morning. In the evening take Neem leaves. Start with one leaf; increase it to 10, one per day. Take 10 for a couple of months, then you can increase it to 20. This is very good.

82. Do not worry yourself over the Karma theory, etc. Your attitude towards life must be good, well-founded; you must go on with your Sadhana.

83. There is nothing like work to keep the mind engaged and to prevent it from roaming about in evil thoughts. Do everything that comes your way, as an instrument of the Lord. Keep up the Brahma-bhavana throughout. Occasionally, stop for a while and repeat His Names. Serve everyone with sincere Bhava.

84. Observe Mauna, for a few hours, when your mind gets perplexed. Raga-dvesha and all the evils are everywhere. You cannot escape the inner Vasanas. They will follow you wherever you go. Eradicate them. Do intense Japa Sadhana. That is your way out. When the time comes, the Lord will show you the way.

85. Be sincere and carry on your Sadhana with undaunted zeal. God is always with you. Be true to your conscience and have unshakable faith in the Lord. Do your duty in the right spirit and follow the teachings of the Gita contained in the 17th chapter— the Tapas of the mind, speech and action.

86. Think well before you retire in seclusion. Think coolly and repeatedly, and carefully examine the pros and cons of your step. You can spend some days in the systematic, whole-time Sadhana in some secluded spot. Then you will be able to decide whether to completely retire from the active life or not.

87. Even a dry leaf or a piece of straw will not be wafted by the strongest gale of wind without the Lord's Will. Know, therefore, that the whole universe is kept moving by the Lord's power.

88. The Atman is imperishable, the body has to go now or centuries later. The real enemy is that element in your own nature which veils the splendour of your own Inner Soul; not the one who injures the flesh. The truth is that one embodiment of that one is to inflict an injury on another: if your own hand pricks your eye, you do not cut it off!

89. Love is very powerful. True universal love is God, indeed. Through all the Hindu scriptures runs the note of love born out of a conviction that the same Atman appears in the form of the universe and all the beings in it.

90. Positive always overcomes evil; love overcomes hatred; truth overcomes falsehood. Peace overcomes discord; harmony overcomes disharmony. When this shadow of communalism has passed, the brilliant sun of Hinduism will shine even more brightly and shed its rays of Truth and illumine the entire world.

(viii) God: His Grace: His Ways

91. God grants peculiar experiences to His children. The whole world is kept up by His Maya; it is all His Lila. Everything that He does is for our own good only. Only very few rare souls of right perception realise this great Truth; and to them belongs perennial peace. Our duty is to go on thinking of Him. He is to look after us.

92. The real 'I' is Brahman. The real 'I' is Existence Absolute. This is transferred on account of Moha and Avidya to the illusory Upadhis or limiting adjuncts-body, mind, Indriyas and Pranas. When we speak of 'our senses'; 'our intellect' and so on, it is quite clear that these things are the belongings or the property of a proprietor, who is behind, beyond and above them all. This proprietor is the Big, Infinite 'T', Satchidananda Para Brahman. He is limitless. He is free from all attachments.

93. God's grace and His choicest blessings are always on those who work earnestly and sincerely for the spread of a knowledge of the methods of reaching Him, His Name, His Glories. If you were all mere human beings working mechanically at the bidding of some one or other, how could you have achieved such marvellous results in life? Blessed soul! Know that the Lord is everywhere about you ever eager to fulfil your holy desires, to help you and serve you, the moment you undertake something Divine. What more divine can an undertaking be than the spreading of the message of Divine Life? Put thy entire trust in God; throw all the burdens on Him; pray "THY WILL BE DONE, My Lord!" Let His Will work through you; work as His instrument; you are sure to win success here and hereafter. Discouraging atmospheres are produced by the Lord Himself to strengthen His children. Know the truth, the secret underlying all this

curious phenomena and be courageous. Smile at Him: "I know Thee, my Lord. You cannot deceive me. Thou art everything here."

94. You must have acquired good Samskaras by the practice of Yoga in countless previous births. That is why, as Lord Krishna says in the Gita, you feel impelled towards the path of Yoga. This Mumukshutva is a priceless treasure which you must guard with all your power.

95. May your obeisance to the Lord take the form of "Gita". Sing His Name every day at daybreak and at sunset. Kirtan has infinite Shakti and will remove impurity, oscillation of the mind and the veil of ignorance which obstructs the vision of God Besides, repeat the Name of the Lord-Om Namo Bhagavate Vaasudevaya-throughout the day. You will soon attain Him.

96. Do "Anjali" to Gita, too. Study the Gita daily with meaning. You will draw great inspiration from it. Gita is a store-house of wisdom, and to you, who are a storehouse of devotion and faith, Gita will reveal True Wisdom.

97. Life is a great opportunity provided by the Lord for His children to evolve into Himself. What a love He should have for us that He should have given us this grand instrument-the human body and mind-with which we could carry our Soul through this adventurous land and upwards through the hills of Yoga to the peak of Divine Wisdom or union with God!

98. It is up to you to make the best use of this instrument, to keep it sharp and useful for the divine purpose. Union with the Lord is obtained here when at every turn you discern Him and Him alone as pervading every atom of existence, when you develop divine virtues to Perfection and when you do His Will, after a complete conquest of the lower nature. This is achieved by leading the Divine Life of Truth, Love and Purity and by boarding the lifeboat of the Lord's Name which will surely take you beyond the ocean of Samsara.

99. Understand the purpose of the Almighty in every station of your life. Surrender your individualistic ego-sense to Him and merge in Him-that is the way to Peace, Bliss and Eternal Prosperity and Atma Jnana!

100. God takes the utmost delight in serving earnest and sincere Sadhaks.

101. Spiritual Samskaras are ever there in your sub-conscious mind. Good and evil run parallel in man for a considerable time in the initial stages of a man's Sadhana. Effort should be made to ignore the evil and replace it by good.

102. You have got Ekagrata to a certain extent. Develop it. Stop worrying that you have not got Ekagrata. Merge your mind more and more in the Lord's Form and Name. When you do Japa, try to listen to the mental sound of the Mantra. You will develop concentration quickly.

103. Japa and Dhyana will easily give you Darshan of Lord Ganesha. But you should persevere if need be, till the end of your life! Pray to the Lord Ganesha with a sincere heart to help you out of your difficulty with regard to Kama. When you see a lady, run away from her as you would run if you saw a tigress facing you. Think of the evil of sexual contacts, and of the glory of celibacy. You will soon get over this evil, too.

104. Everything is done by the Lord. Surrender yourself into His hands, and be èver happy.

105. With the Lord's Name as a life-boat, cross this ocean of Samsara easily. Repeat His Name with every breath. Sing His Name with your family and friends at night. Purify yourself and all others around you. This is the greatest Yajna. This is the greatest Tapas. To take part in the Divine Life Mission is the blessed privilege of the chosen few. May you realise God in this very birth!

106. Be centered in repeating the Mantra throughout the day. You can do Japa of the Mantra "Om Namo Bhagavate Vaasudevaya" of Lord Krishna. Temptations may assail you; even great saints had to face these temptations. Be ever vigilant. Swerve not from the path to God. Tread it with unfaltering steps. Read Bhagavata and other scriptures. Build strong forts of spirituality to guard yourself. Dive into the ocean of Kirtan. Eat the ambrosia of Faith and drink the nectar of Devotion. Repeating Lord's Name throughout the day is verily a supreme blessing.

107. Indeed divine personages do incarnate to be an ideal example in life of devotion and the fulfilment of spiritual mission. May God bless you with spiritual enlightenment! May you realise Sri Krishna Bhagavan in this very life! May His Grace descend upon you!

(ix) The Lord's Blessings

108. Sukha Asana is the ordinary posture. It is intended for those who are unable to practise Padma or Siddha Asanas, or as a variation to relieve pain in the legs. In Sukha-Asana, as in other meditative postures, the essential thing is to keep the spine perfectly erect.

109. Vajrasana is the posture in which the Mohammedans sit while saying their Namaz; sitting on heels with the thighs resting on the calf muscles.

110. When you taste the nectar of bliss that flows through a continuous remembrance of the Lord, and through rapid advance in the path, you will plunge into the practice..

111. You should have one Ishta Devata and one Mantra. The others you may or may not repeat. "Japa Yoga" will give you the exact pronunciation of the Mantras.

112. "Satsanga" when not possible with good people should mean as "good books on spirituality". Both have more or less equally good effects.

113. Never mind the loss of anything even your very life; but stick to Truth. Truth is God.

114. It is better to stick to one Mantra, i.e., that of your Ishtam. There is no harm in repeating other Mantras, but it is better to concentrate on one. You need not repeat the Bija Mantras.

115. There is no use in running away from difficulties. They should strengthen your character.

116. Under the head "Mauna" , you should include just that period which you set apart for this purpose during the day. Sleep is not included in this; nor the period you spend in meditation, etc. When according to your daily routine you are even without this vow of Mauna, expected to observe Mauna.

117. Kindly increase the Japa daily. Japa is the greatest purifier. It cleanses the various kinds of impurities of the mind. It induces dispassion, roots out all desires, makes one fearless, gives supreme peace, unites the devotees with the Lord, gives health, wealth, strength and long life.

118. Discipline the mind and the senses. Cultivate other noble virtues. Try to know the nature of the soul. Practise regular meditation on the Self. Trust not your body, mind and the senses. Have inner spiritual life. Rise from impurity, impotence and faintness of heart. Be bold, be cheerful always. Cultivate Daivi Sampat such as mercy, peace, forgiveness, tolerance etc. You will soon attain the immortal and everlasting bliss.

119. Doubt arises in the mind as it is unable to resist the old vicious Vasanas. Do not attribute doubt to the Atman, which is of the nature of Knowledge Absolute. Doubt can never exist in Chit! In fact, it does not exist as such, but is a mere passing cloud wafted by the wind of ignorance. Assert your true nature-your real Svaroopa, Sat-Chit-Ananda and annihilate this doubt.

120. Self-surrender should be active; it is not the passive state of the dull-witted idler. Surrender your ego; feel His hand in every action. Till this surrender becomes perfect, you should be vigilant, lest the devil should masquerade in the garb of an angel! Discrimination and self-surrender go hand in hand in the beginning, until discrimination merges in self-surrender. There is no misery, no sorrow, no Moha, no desires, no attachment; no cause for worry; no thought, no ambitions; no egoism when self-surrender is complete. Fear not. You are on the right path. He will keep you there. Now go ahead with your Sadhana in right earnest. Realise your oneness with Him!

121. Now start in right earnest the quest of Self-realisation, thus completely self-surrendering in the Lord. He will take care of you. Leave everything to Him. All these tribulations and privations are meant for your own evolution.

122. There can be no strength without suffering. There can be no success without suffering. Without sorrows, without persecution, none can become a sage or a saint. Every suffering is meant for one's uplift and development.

123. Suffering augments the power of endurance, mercy, faith in God and removes egoism. Calamity is a blessing in disguise to instil power of endurance and mercy in the heart and turn the mind towards God. Do daily Japa, meditation and study Gita.

124. Meditation shuts worldly thoughts, increases Sattva, gives good health, makes you Divine, kills pains and sorrows, destroys rebirths, gives peace and bliss.

125. Do not struggle with the mind. Do not suddenly change your habits. Try to get up earlier in the morning, gradually at the rate of half an hour a month.

126. Seva does not always consist of dolling out money; pray to God for the welfare of the sick, the poor and the down-trodden; cheer up the gloomy; enliven the drooping spirits; educate the children of the poor; give instructions on hygiene and teach Yoga to one and all. This is the greatest form of service.

127. Pray, pray to God to lead you on the right path. Pray for devotion to His Lotus-Feet. Pray for the welfare of the whole world. Surrender yourself into His hands. He will take care of your noble self and your family too. May God bless you all!

128. Sadhana should be regular and systematic. Nothing would come out of slip-shod practice.

129. Fix a goal for yourself God-realisation.

130. Constantly think about your goal. Constantly pray to Him through repetition of His Name to keep you on the path to Himself.

131. Keep a vigilant watch over the vicious intruders. Close your mental doors to them before they enter.

132. Have a regular daily routine which you should follow without fail every day.

133. Even during the course of all your travels, kindly keep up the Bhava and let the Nama-repetition roll with the rolling wheels of the train or car. This is an effective Sadhana for travel.

Chapter Three

REVELATION OF THE UNIVERSAL YOGA

(i) Eradication of Evil: The Paramount Factor.
(ii) Light on Japa and Dhyana.
(iii) Easy Ceaseless Yoga.
(iv) Yoga at Home.
(v) The Best Use of Adversity.
(vi) Commonweal through Common Prayer.
(vii) The Soul's Gymnasium.
(viii) Practice Makes You Perfect.

(i) Eradication of Evil: The Paramount Factor

1. What a fountain of wisdom you are! Indeed you have embodied in yourself the true Religion based on perfect self-surrender to the Will of the Lord! To view with perfect equanimity heavy (worldly) losses is a great achievement. May God bless you with more and more zeal for treading the spiritual path. The path of Yoga is only for fiery aspirants like you.

2. Do come here at the earliest opportunity. Stay here for sometime and find out if you can adapt yourself to these surroundings and the way of living here. You can then decide of renouncing the world. There is no hurry. You can pursue Yoga even while remaining at home.

3. Please practise a few Asanas and a few rounds of Sukha-Purvaka Pranayama early in the morning. Do also three rounds of Bhastrika, Agnisara is also very useful. Take illness, too, as the Lord's blessings. Do regular Japa and meditation and assert that the Atman is untouched by these sufferings of the flesh. You will soon regain your bodily health, too. May God bless you!

4. Persevere in your Sadhana. Slowly increase the time spent in religious practices, by reducing wastages in idle talks and other useless pursuits.

5. Side by side with this practice, you ought to introspect and find out your internal defects. There might lurk certain evils- anger, lust, greed, jealousy, pride etc.—in your subconscious mind; this would, if not

quickly eradicated, gain strength, and burst out later on, swallowing all your Sadhana. The rest of the items in the spiritual diary are therefore, equally important.

6. You are indeed the beloved of God. That is why you have so quickly realised the sweetness of the Lord's Name and the efficacy of the Mantra-writing. You will attain concentration of mind. An one-pointed mind is an absolute necessity for Sadhana.

7. You are doing the greatest service by enthusing your friends to follow the spiritual path. You will be benefited, firstly, by the creation of a circle of friends following the path of Yoga, thus providing you with a cordon which evil influences will not break. Secondly, God will be highly pleased with such work as it brings more and more of His children towards Him. You are helping them to attain their goal. You are helping the spread of the Divine Life Society's activities. And, you are helping me by providing me an opportunity of serving more and more of His children. Good work! Carry on! May the Lord shower His choicest blessings on you!

8. You know the value of time; you know, too that you cannot recall a second spent in worthless ways; yet the Vishaya Vasanas inside and worldly atmosphere all round goad you to spend time uselessly. The moment you turn your eyes Godward you will soon be able to put a stop to this wastage.

9. He who comes off with success in the school examination through faith in the Lord, hard work and spiritual Sadhana, has also the capacity to come out successful in the really Final Examination-Life. He who is truthful, efficient and Pure in his daily worldly life will inherit the Kingdom of God, too. May you distinguish yourself in both!

10. Regularity in Japa and meditation is laudable. But the practice of introspection is equally important, and should not be neglected.

11. The joy that you feel after Asana-practice is a sure sign of progress. Please do not waste even a second of this period. Immediately after Asana, sit for a little while and do Japa and meditation. It is hard to get this state; when it is got it should not be wasted at all.

12. Lead the Divine Life of truth, love and purity. Practise Yoga from today. Thanks the Lord for giving us an opportunity to make each other's acquaintance. Repeat His Name with every breath. Take everything as His will; surrender yourself into His Protecting hands; enjoy perennial peace, indescribable bliss.

13. It is through the Lord's Sakti that the world is kept up. It is through His Maya that man is unable to perceive his own real nature. It is through His grace alone can he hope to regain a proper perspective of his Svarupa. It is devotion to His Lotus-Feet alone that can enable man to obtain His grace. Do Japa, sing Kirtan, do charity, practise meditation. Realise Atmic bliss.

14. Think carefully. Decide correctly. Act faithfully. Work diligently. Conquer your mind and the senses that are your real enemies. Have inner spiritual life. Fight against the dark evil forces. Restrain and subdue. Forget and forgive. Adjust and adapt. Persevere and plod. May the Divine Light enlighten you! May you become an illumined Yogi!

15. Make it a point of sending spiritual diary once a month. Then you will be able to watch your progress satisfactorily. Mentally receive the 40 S.B. (shoe-beating) injections, and resolve hereafter to do Sadhana regularly and to get up from bed as soon as you wake up.

16. Lethargy will lead in due course, to great evil effects.

17. Please observe a complete fast on Sivaratri. Keep vigil and repeat the Panchakshara throughout. Have a complete study of the book Lord Siva and His Worship and Siva Lilas. The next day try to feed at least a few poor people and Brahmins and Sadhus as much as you can. Break the fast after offering food to your invited guests.

(ii) Light on Japa and Dharana

18. Have the ideal always before the mind's eye. You should realise Him in this very birth. The Japa of 3 Maalas is the minimum. You should go on increasing this. Besides regular sittings, you should go on repeating the Mantra whenever there is a few minutes leisure in work, etc.

19. Besides the mental Japa throughout the day, you should have at least two sittings for Japa. Then, you should use the Maala also. Both these should be practised. Occasionally, during work close your eyes and meditate with Nama Japa.

20. Go on with the practice of looking at the toes while walking. You will soon control the eyes. Even if they look at undesirable things, visualise God in these forms. Soon bad thoughts will disappear.

21. Kindly do not give room for misunderstanding on the part of your wife. You should mould her mind on your own pattern. You should train her also in Yoga Sadhana. You should tell her lovingly that this path is the best one. There should be no rupture. Both of you should march hand in hand into the Kingdom of God

22. You are evolving rapidly on the spiritual path. Now, start introspecting vigorously and eradicating the lower obstacles to realisation-the subtle Vasanas. Kindly be regular in getting up and going to bed. 11 p.m. to 4 a.m. is the best period for sleep. Please be regular.

23. Do not worry about the jerks, during meditation. They Will pass away. Dive deeper and deeper in the object of meditation. You must study "Mind Its Mysteries and Control" and try to analyse your own mind and try to improve

24. Do you feel sleepy while meditating? Physical punishment when the mind wanders is also a good method, but it should not be to the extent of severe hunting. You can keep up your mind engaged in a set of good ideas selected beforehand Some passages which appeal to you most you can get by heart. You can repeat these while meditating when the mind begins to wander.

25. Do you take up any selfless service? How much do you spend in charity, daily, monthly and yearly? Selfless service and charity develop the heart and cleanse the lower mind. Therefore, they are very helpful to Sadhaks in their Sadhana.

26. Kindly keep a watch over the undivine and ungodly acts, viz., giving way to anger, passion, greed, hatred, jealousy, impatience, irritation, unholy look etc. You must be ever vigilant to find out these subtle defects while practising Sadhana.

27. Take particular care of your health. Kindly apply some butter or Amla oil on the head to keep the system cool. Keep the body light with light but nutritious food. Then you will really enjoy meditation.

28. Keep an eye on opportunities that offer themselves for rendering service. By and by you will get over the senses. Kindly carry on this practice of critical self-analysis. Find out the defects and root them out.

29. Despair and sorrows are forms of ignorance. Ignorance is destroyed through meditation, Japa, Kirtan and selfless service. Please read the books Yoga in Daily Life and Concentration and Meditation. You will get full instructions in them regarding practical Yoga Sadhana, Asanas and Pranayama etc.

30. Start doing Japa of your Ishta Mantra from today. Have one sitting in the morning, just after you get up from bed and another at night, before you go to bed. Keep up the Bhavana throughout the day. Occasionally, whenever you get leisure in office, write the Mantra in a notebook. Repeat the Name mentally, and think of God. Serve, love, give, purify, meditate and REALISE. This is Divine life.

31. On the day you feel depressed you should immediately leave the place and take a long walk. Go to a temple and pray to the Divine Mother to give you peace of mind. Reflect within yourself: "This has happened quite often. Even this is His Will. This mood will pass away. Only the weakness—its effect-will remain. If now, I keep up my balance of mind, I will not be afflicted by this weakness. I am my Mother's pet child. This depression has left me now, by Her grace." Chant your Ishta Mantra aloud for a little while. Again take a long walk and return to your house.

32. Entertain no evil thoughts. Nurture no malice or ill-will towards anyone. Conquer hatred and ill-will by overwhelming love. Everyone has the Lord hidden in him. Practise this: Practise this. You will soon realise the benefit. It is cowardice to leave home and family. Practise Yoga while yet remaining in the world. Pray. Sing. Mentally be detached

33. Meditation on the Imperishable Atman will further intensify thy thirst for realising your Self.

34. Whenever you find even a slackness in your mental grip over evil, draw strength and inspiration from within, through Japa and meditation.

35. Have a great weapon with the help of which you will be able to drive away the demon of vacillation once and for all. That weapon is regular meditation.

(iii) Easy Ceaseless Yoga

36. You must have a regular routine for yourself. Make it pucca! See to it that you do not relax even for a day.

37. Whatever Sadhana you are able to do, record in the spiritual diary. This will prevent your Sadhana slowly dwindling away and your resolve evaporating! You will have very quick evolution and your peace will also be stable and permanent.

38. Know it to be true that you are progressing every day towards God, consciously or unconsciously. It is however, your duty to hasten this march. Do more and more Maalas of Japa every day. Whenever you have some leisure, you should repeat the Name of the Lord, with or without Maala. Try this method of constantly remembering Him.

39. Whoever comes to you during the day, take him to be a form of the Lord. You will soon attain His vision.

40. God's grace is always with you; you have only to feel its presence in you.

41. You have wonderful devotion and a very firm faith. You have the key in the hand, and yet cry standing outside the door!

42. Enter the Kingdom of God. It is only for Sadhakas full of faith and devotion, like your noble self.

43. Four Maalas of Japa and one page of Likita Japa will not do. You should from today write the Mantra for at least half an hour; and do at least 30 Maalas of Japa. What else than the Lord's Name can cure you? What else can bestow peace on you? Gird up your loins; go on repeating His Name.

44. Pray to Him to bless you with devotion; do not ask for anything else He will guide you and protect you. May God bless you with health, long life, peace, prosperity and Kaivalya!

45. There is nothing like the Likita Japa to develop godliness and to keep all your Kosas in tune not only in themselves but among themselves even. Into such a perfected bosom His grace flows and the individual enjoys the nectarine bliss. This is no fantastic claim, it is quite logical and scientific. In the Likita Japa one uses all-his Indriyas and the mind; naturally unknown to himself he develops a single-pointedness of attention which the Yogis cultivate during their Tapas through concentration and long meditation.

46. If once we see thus the use and benefits of Likhita Japa and when we carefully analyse the working of this method, it naturally follows that the steadier and methodical we do it the more we will be consciously fixing up our attention on our Ishta. So it follows that the results should necessarily be more, If one writes his Mantras slowly and steadily. As the pen writes the Mantra, the form fixes up in the mind, the tongue repeats His Name and naturally you glide into perfect meditation during the Japa-writing. At such moments, the dynamic cosmic forces are directed to flow through you.

47. Can any disease, worry or trouble linger where that Flood of Bliss has come to sweep along? Your body may be considered suffering, but in yourself you will not know what pain is! The body has to suffer— for it is its Prarabdha; ignore it; reject it; never allow it to hamper your progress. Rather make the best use of your pains, by engaging it as an alarm that will remind you of Him at every moment of life's preoccupation and the consequent forgetfulness of His.

48. If you get what you do not want, and do not get what you want, understand that to be Lord's instructions. Then, ask for nothing; want nothing. Pray only for devotion. You will surely get this.

49. God's ways are inscrutable and not to be judged from our blundering standpoints. But there is no doubt that everything that happens is for our ultimate good, though for the time being we are unable to see it owing to lack of insight. And also, everyone has to work out his Prarabdha Karma in this life.

50. Convert all afflictions into assets by engaging your mind fully with the sweetness and mercy of the Lord.

51. Do not be put off by apparent obstacles. Observe Yama and Niyama and Brahmacharya. Everything depends upon your sincerity. When once God finds out that you are sincere, He will devise methods to help.

52. Your devotion to the Guru is praiseworthy. To such, as the Upanishads says, the Truth reveals itself!

(iv) Yoga At Home

53. Realisation is but infinite expansion of the heart. It is the destruction of the Ego. It is cosmic vision.

54. It is, after all, your Real Nature! You are now in a dream state, truly; and realisation is just a matter of awakening to your Real nature. But it is but a change in the inner vision; it would take hardly a split-second.

55. Strive to expand every moment. See the Lord or the Atman in all. Negate this false, little 'T'. Ere long your slumber will be broken.

56. Come, come; this Ashram is your own home. But do not leave your post of duty so long as your presence there might be of greater service to humanity at large. Be entirely selfless! Your Guru is in your own heart; establishment of spiritual communion is of greater merit than physical nearness. Realise this; practise it!

57. Once you learn to perceive Lakshmi in all Her glory as the blessed Mother, She would not obstruct thee; but she would bless thee, and introduce you to Her Lord!

58. Optimism is the Sadhaka's monopoly. He should ever live in the hope that the Prarabdha which causes all the miseries, obstacles and trials would soon come to an end. It is impossible to say actually when this will happen. Any moment the Prarabdha might be over and the Divine Light will illumine the Soul! Cheer yourself up. Ever dwell in the thought of the Lord and His grace. Ever await His arrival. When He comes, let Him not find you unprepared. May He crown your holy endeavours with Divine success!

59. God is the Strange Being everywhere, within and without, That is yet to be reached by the long-winding road! Every moment you cross millions of miles of this road, if you keep your eyes fixed on Him. Power, glory, immortality, peace, bliss greet you! Work washes away portions of this tiresome journey and humility, godliness, devotion, love and selfless service provide you wings. And, in the light of knowledge lit up by dissemination of spiritual knowledge, you perceive that the Goal was your own Self; Realise this and be free!

60. Lord Krishna is in love with you! Life is worth living because and only because of His Infinite Love for you. Your endeavours should all be directed to a simple unfoldment of your inner being and to open out the inner chambers of your heart for the reception of your Sweet Lord! There He is! waiting and waiting! He knocks at the door! Wilt thou not open the door for thine Beloved to enter? Ah! you search for the key? It is with you; held between your lips— the sweet Name of the Lord itself: 'Om Namo Bhagavate Vaasudevaya.' Now the door has opened!

61. What a simple thing; and yet what a fuss do people make of Yoga! Miracles are nothing, when you can perform the greatest miracle of communion with the Lord. Siddhis and Riddhis will roll under the feet of a Yogi who has the Lord's Name in his heart.

62. It is only for a selected few the path of renunciation is suitable. Follow the path of Bhakti. Sing the Name of the Lord, and make every breath vibrate with the name of the Lord. Re-charge yourself with Divine energy. Read the books "Sure Ways for Success in Life and God-realisation", "Ethical Teachings" and "Philosophy and Teachings of Siva" —all these will inspire and guide you in the path.

63. Everything is done by God. His ways are mysterious. Material losses are spiritual gains. When a pleasure-centre is removed, you turn more and more towards God, the Indweller.

64. Sufferings and misfortunes are the result of past evil deeds. Stand aside and ignore them. Let the Prarabdha work itself out. Take everything with a cheerful face. But strive every moment of your present life to dedicate your body, mind and soul to God, and act as His instrument.

65. Rely on God. Be honest, truthful and sincere. He will help you to discharge your debts and lead you to Moksha.

66. Follow the twenty instructions. That is Divine Life in a nutshell. Go on repeating His names with faith and Bhava. Do Kirtan of the Mahamantra at bed-time and also just after you wake up in the morning. Your worries will soon vanish. Lead the Divine Life and become immortal.

67. Pain is the eye-opener. The present malady is your Guru as it has brought you to the right path and seek guidance. Understand this Law and become wise.

68. Leave off the evil habit of masturbation. It has harmed you much and it will ruin you if you carry on this practice. Leave off all your evil companies. Do not remain even for a single minute alone. Always try to remain in such company that is elevating. If you cannot get any company, seek the company of your family and talk always good spiritual talks. Live in open places. Do not remain in closed rooms. Curb the thoughts that tempt you immediately. Whenever you are troubled by such thoughts, think of the incalculable harm it has done to you and always think of good health and dynamic personality that can be yours if you break the habit. Meditate on this.

69. Take light and Sattvic diet and do not indulge in stimulants. Observe dietetic restrictions and you can take myrobalan for some time. That will cure the irritated nerves. Keep up the same Bhava of Visva Kalyan and the service of the Motherland. You have noble traits in you. Kindly develop them. Always think about them and live in them. That is the way to develop those virtues. This is counter-force to the evil ones. The more you have these noble thoughts in your mind, the lesser the evil forces will trouble you. Never despair. Still a glorious future is before you. Forget the past and march on boldly in the spiritual path.

70. Brahmacharya is the only way. This will confer on you all the joys of this world and immortality. Understand the glory of Brahmacharya. You have already wasted this precious fluid When once it is lost, it is hard to replace. Your determination to regain your health is an eye-opener to you. At least now heed to this and follow strictly in this path. You make up the lost time by strictly following in the path. God's grace will be upon you.

(v) The Best Use of Adversity

71. What a granary of wisdom thou Art! I wish the spirit of complete surrender to the Will of the Lord which permeates you, fill all others.

72. Loss on account of riots, wars and earthquakes ought to prove to one's satisfaction the irrevocable Truth that the only wealth worth acquiring is the wealth of Lord's Name, and love for Him. Acquire this wealth. Nobody can rob you of this. To lead a life of dedication to the Lord under all circumstances and in all stations of life, is Divine Life. Taking everything as His Will, lead a life of peace, joy and prosperity.

73. You have understood what few in the world today realise that the practice of Yoga bestows not only spiritual strength on man for the realisation of Moksha, but makes Him a better man in every way, thus enabling him to achieve success in life here also.

74. The practice of Yoga is sure to bestow on your noble self Bhukti and Mukti! Final emancipation through the realisation of unity of the Jivatman and the Paramatman alone is the goal. This can only be achieved by constant, strenuous Sadhana. Pursuit of any other end is fraught with pain and the horror of rebirth. A peaceful life comes through a proper understanding of God, world and Jiva; a peaceful death is ensured by a clear conscience where shines a knowledge of Immortal Self, Eternal Peace, your birthright, is regained by the attainment of Moksha.

75. Priya Atman, why get depressed at a week's fever? Do not forget that 'in pain I come to thee'. When you are in bodily pains, you are made to remember Him the more ardently, the more sincerely. A few days fever etc., should be considered as an unexpected holiday declared by your office.

76. What do worldly men do when such leisure comes to them? They plan elaborately to escape to their usual haunts and to forget themselves in pleasure. Similarly when you are thus now and then confined to bed with fever and the like, you, too, should, as a true Sadhaka, welcome the opportunity and plan to spend the time in doing mentally as much Japa and Kirtan as you can. At last you feel elevated, enthralled and cured. Pain is an effective instrument. Make your sickness each time a springboard from where to take your flight higher and higher each time, towards your goal, the Supreme Lord.

77. Take complete rest, nourishing food and light walking exercise. You must regain your full strength. No health means no progress in any direction. Give this your utmost attention. This is very important.

78. Remember the Lord at all times. Keep up the Divine attitude when you are at rest. Be in a mood of prayer. Develop Sakshi Bhava. Feel 'I am not this perishable body. I am the Immortal Atman. The body is only my instrument. This world is Brahmamaya. This world is indwelt by the Lord.'

79. Wish evil to none. See divinity all round Practise this positively in your daily life. If you fail to keep up this attitude, whenever you gain back your balance and equipoise, pray sincerely to the Lord. Be regular in your Sadhana. Help others, seeing the Lord in them. This will speed up your progress.

80. It is the Divine Law; do not have the feeling that you do things and you achieve. Nothing is done by you nor do you achieve anything. It is false ego asserting if you think so; and that is the cause of all your miseries. Dedicate all efforts and their fruits to Him; He is the doer, the action and the result.

81. This is the greatest Sadhana for a spiritual aspirant give the people around the solace of Godliness and teach them to rely on God. This is best done by one's own silent action rather than preaching. And this is the greatest Yajna which a householder can do and in your silent unassuming action let others come to read the Upanishads and the Gita. Serve thus Him and His divine life. Your progress is assured.

82. A Sadhaka should practise severe self-analysis if he is to evolve rapidly. And such a self-analysis will invariably reveal the inner contents of the mind and the ways of purifying them.

83. 0 pilgrim on the path to God! Here, take this staff-the Lord's sweet Name! You will never slip on the road. Now, walk erect because you have omnipotence as your help! Wear the Vairagya-shoes with Viveka-

nails; even the most slippery ascents you will climb with perfect self-confidence. Have the thick blanket of Shad-sampatti; no snowstorm of obstacles, however heavy, will hinder your progress. Carry a good load of the Mumukshutva-food with you; you will easily reach the summit in the twinkling of the eye. Obstacles will melt before you. like ice blocks in sunshine.

(vi) Commonweal Through Common Prayer

84. No one can describe the glory that lies hidden in the proper and devout worship of Para Sakti and Lord Skanda. The Achintya Sakti that is dynamised during the course of this worship, pervades in its inherent subtle form, the entire universe. This Sakti works wonders in the hearts of human beings. The vibrations set about remould human beings, divinise their inner nature and bring about a permanent reformation in them. In course of time, as the seeds thus sown in man sprout forth into plants, grow into huge trees, they yield the priceless, most delicious fruits of peace, harmony, world brotherhood, unity and divinity-the Kingdom of Heaven is brought down to the Earth: It is hard for a layman to realise this truth, as it requires a keen insight into things to recognise subtle workings of the Divine. Man generally has only a superficial vision which seeks in everything superficial changes which alone can convince him. He expects miracles but is unable to recognise the subtle miracles which these worships bring about.

85. I wish more and more centres come into being, where such prayers and Archanas are performed. It is high time humanity would be the better for it if more and more of His children turned their eyes towards Him instead of gazing at quickly vanishing dream-objects.

86. The dawn of a New golden age has already illumined the horizon! The Asuric forces which cloud the rays of the rising Sun, will soon be totally annihilated by Mother and Skanda-when these two Infinite Saktis are combined, the effect cannot even be imagined; Mother, the Absolute Sakti, Skanda the Divine blessings!

87. The blessings of the Lord will pour in torrents on one who spreads the glory of His sweet Name, the glory of universal love and of selfless service unto His creation. That is what Divine Life stands for.

88. A noble soul devoted to God is a receptacle into which constantly flows the Lord's grace and blessings. Strive hard, realise Him in this very birth.

89. Love for God should be an absolute principle with His children. You should not make it conditional on His providing you with suitable companions or co-workers. Remember that God alone is Real; He alone is Truth; He alone is Existence; all else, the world and all its inhabitants are fleeting, unreal and transient.

90. It is a very good idea to propagate Bhakti Yoga and deliver lectures on Bhakti wherever you go.

(vii) The Soul's Gymnasium

91. Truth is God. One who utters the Truth without a lapse for twelve years gets Vak-Siddhi. May you attain this Siddhi!

92. Take cold hip baths in the morning for half an hour. Take also Brahmacharya Sudha. Purushartha will conquer all obstacles that stand in your way. Strive, trust in God.

93. Trial is a crucible into which nature throws a man whenever she wants to mould him into a sublime superman. There can be no strength without suffering. There can be no success without suffering. Without sorrows, without persecution, none can become a saint or a sage; Even suffering is meant for one's uplift and development. Calamity is a blessing in disguise to instil power of endurance and mercy in the heart and turn the mind towards God. Suffering augments the power of endurance, mercy, faith in God and removes egoism. To develop the positive virtuous qualities these Karmic visitations come in one's life. Everybody is a product of his own Karma. Understand this and develop inner strength. Come what may. March on boldly and be a hero. There is a great future for you. Walk in the path of righteousness. No harm will come to you. May the Divine flame grow brighter in you!

94. Kindly chalk out a programme for yourself as you find in 'Yoga in Daily Life'. Also maintain the spiritual diary. You will evolve very quickly. I shall also serve you nicely.

95. He who, detecting His Hand behind everything that happens, remains calm in the face of the worst failures, is peaceful, is successful in the end. He retains the presence of mind, and does not get upset. The man, who gets perturbed, does not gain his object as he has lost his presence of mind, and also ruins his health.

96. Even this will pass away; balance your mind in pain and joy! Employment passed away, unemployment came; this period of unemployment will pass away, and once again employment will come. Appointments and disappointments take their turns! It is all His Lila.

97. Worry will only eat you up. Sharpen the sword of Sri Ram Nam through constant repetition and cut worry to the root at one stroke. Lord! Thy Will be done.

98. Every divine thought and emotion that is kept up and carefully nurtured by steady Sadhana, and every effort in the direction of Yoga that is earnestly attempted, never goes in vain and at the same time they will raise you to the status of divinity. Follow this to the very letter and realise the bliss. May God bless you with spiritual attainments, eternal peace and supreme bliss!

99. With me, personally, Ahimsa has become an absolute principle. I do not like killing of even the most poisonous cobra or the annoying bed bug, or the stinging mosquito.

100. Monkeys have the same Atman or God hidden in them as we have. They have intelligence and their own language, too. They may not possess the power to discriminate between the real and the unreal, but how many men are able to? Therefore, we should not harm them in any way. Supposing they held their own conference and charge man with the crime of encroaching upon their territory, they may be justified in exterminating our race.

101. God's Will and our past Karmas will work out in spite of all the care we might take.

102. Only those who lead a Divine life as set out by the Lord in the Gita can escape the crushing wheel of Karma by transcending Kartritva and Bhokritva, by letting the Karmas work themselves out and realising the Atman.

103. You can build a fence and a roof; or adopt suitable measures, if possible, to prevent the monkeys from playing havoc; but it is repugnant to me ever to suggest that they can be molested in any way.

104. Lead the Divine Life and realise your immortality, the oneness of Existence here. Read the Isavasya Upanishad and live in the spirit of the first Mantra.

105. Peactise Yoga in strict accordance with the Sadhana Tattva. Do Sirshasana (as per the technique described in "Sachitra Hatha Yoga"-Hindi). Your memory will improve. Observe Brahmacharya. Do Japa and Kirtan regularly. You will become a Superman.

106. The saintliness of a saintly soul flows out incessantly in the cause of the uplift of humanity from the mire of Samsara! Jnana Yajna in which they are engaged is the highest form of Yajna and whoever helps in however small a measure earns immortal glory!

107. Take 'Isafgul' daily after food. It will remove your constipation. Practise also Mahamudra daily. Sit on Vajrasan after food. Take abundant leafy vegetables.

108. Practise right thinking. Stick to truth, continence and non-injury at any cost. Japa can be done mentally even while you are at work. Study Gita without fail, at least a few Slokas with meaning daily. Try to be selfless at all times. Sacrifice your happiness for others' good. Remember the Almighty Lord continuously. Depend upon Him alone. Make others joyful. Live in the Joy of Nama Sankirtan. What Sadhana is greater than this? Practise this and be happy.

109. Yearning for liberation is also one form of God's grace— the great blessing.

110. Regularity is of paramount importance in Sadhana. What can be achieved in a month of regular Sadhana will take years with irregular practice.

111. Keep a small note-book in your pocket, a Maala, and a pocket edition of Gita. Even in office, whenever you have leisure even for a few minutes, utilise this period in Japa, Likhita Japa or Svadhyaya. The mind is very mischievous. It will bring forward lame excuses for escaping the harness. Use your will. Make the mind understand that it cannot deceive you. Make the Lord, Indweller, understand that you are earnest in your aspirations; and prove it by utilising every second that is at your disposal in the practices.

112. Do all your office work, and even household duties in strict accordance with the teachings of the Gita.

113. Read my book 'Practice of Brahmacharya'. In it you will find invaluable methods for stopping wet-dreams and on the general question of observing celibacy. Read it to your wife, also. If both of you observe Brahmacharya for some time and then avoid excesses, she will give birth t robust children who will be the pride of the country. Conserved energy can be used for higher spiritual purposes. Prevention of frequent maternity will preserve your wife's health, too.

114. Take cold hip baths every morning for say, fifteen minutes. Keep your bowels clean. Take Triphala water in the morning. Do not take tea or coffee, especially in the evenings. Do not take too much chillies. Do not overload your stomach an night. Do not sleep until sleep overpowers you; and then, too, go to bed with holy thoughts. Do Kirtan at night for half an hour with your wife.

115. As for Asanas; the following are very good and should be practised on empty stomach in the morning, and if possible, in the evening too:—

i. Sirshasana

ii. Sarvangasana … upto 5 minutes.
iii. Halasana , 12 mts.
iv. Matsyasana
v.Bhujangasana
vi. Dhanurasana
vii. Paschimottanasana
viii. Mayurasana

No. (i) and ii) will make your seminal energy flow towards the head and thus strengthen the sex glands. They will stop night losses. The remainder will keep the digestive system in perfect condition and will generally help good health. You can then practise a few rounds of Sukha-Purvak Pranayama also.

116. Unwelcome guests may come once, twice or even a hundred times but they are sure to stop. So also if you ignore the bad lustful thoughts continually, they will stop. Do not mind them. Go on with your Japa.

117. Through charity and Nama-Smarana you have well-merited His Divine Kripa. Kindly never forget your goal. Keep it always before you. To control the Indriyas and to direct the mind always to the centre, your own Self, is Sadhana. God is within you. Turn your gaze inwards and unite yourself with Him! Happiness, peace and bliss are within you!

118. Resign yourself completely into His hands. Repeat His Name. Enjoy eternal bliss.

119. Good books provide indirect Satsanga as they bring up before your mind's eye the personality of the writer.

120. Taking the help of books and a Guru, you should go forward and plunge into practice. Without strenuous practice, nothing tangibly good can be achieved.

121. Chalk out a programme for yourself from today. Follow it. Get up at 4 a.m. Do Japa, meditation, Asanas, Pranayama, Likhita Japa, Kirtan, Svadhyaya etc. You will evolve quickly.

122. The main thing in Yoga is to practise regularly every day.

123. Constant remembrance of Sri Ram seeing Sri Ram alone in all even in ants and worms— and the repetition of the Name constantly—these will enable you to get Sri Ram's Darshan very quickly.

124. Trials might come and go. But you should stand firm. You should stick to the path. Success is assured.

(viii) Practice Makes You Perfect

125. There is nothing greater than Guru Bhakti. For a proper Adhikari, Guru's grace will flow to him, just as oil flows from one vessel to another vessel.

126. Intense devotion to one's Guru and faithful adherence to his teachings are the most essential qualifications of true discipleship. It is Sraddha and Guru Bhakti that bring about rapid spiritual progress and fruition of one's Sadhana. Sraddha supports the disciple in trials and obstacles. Guru Bhakti draws down the grace of the preceptor and bestows ultimately illumination and bliss. Therefore, keep alive your Sraddha and Bhakti in your Gurudev.

127. When you have the strongest faith in Sri Ram and when you have done unreserved selfless surrender at His feet, what fear hast thou? Neither sin, nor ignorance, can approach the effulgence that is Rama. Saturate your inner self with Ram Bhakti and let devotion to His Lotus-Feet run through every one of your veins. That is the surest way to attaining Atma-jnana.

128. Opportunities for doing intense and vigorous Sadhana while yet remaining in the world come rarely. Holidays should always be utilised to the best advantage by devoting every minute to spiritual practices.

129. When this period is over and you resume your worldly activities, the thirst for Sadhana and God-realisation should be kept up; and you should long for frequent intense Sadhana periods. God will surely answer your prayer.

130. The particular care that you take about Sattvic diet is greatly helpful to the Yogic life. You must be able to study your own constitution and which particular type of food suits you and you have to follow it. Do not assiduously stick to a particular menu which itself may require some change according to one's own constitutional change at different times. A Sadhaka should be such that he must be able to adjust and adapt to all circumstances in respect of food, living, etc.

131. Take up some sort of selfless service. Selfless service is a great purifier. Do unconditional charity every day, every month, according to your means. Charity is a great purifier. It will expand your heart and make you realise oneness.

132. Selfless service will purify your heart. Feel that you are serving the Lord, the Balagopala in the children. Love them as though you would love God. Devotion is the fruit of service which ultimately leads to Jnana and the highest realisation. Keep up the right attitude. Work without egoism and without expectation of fruits of actions.

133. Mind will delude you. It will magnify things. It is easily prejudiced. Have a clear vision. Stick to one place and one method of Sadhana. Adjust and adapt with all. Chalk out a regular routine of spiritual Sadhana.

134. Advantages and disadvantages are everywhere as the mind is habituated to likes and dislikes. It likes certain things and dislikes others.

135. You will not be at peace and rest everywhere. Do not give room to the wavering mind. Scrutinise, reflect, analyse and introspect. Do not do anything out of a temporary change of mood. Have settled views.

136. It is by the grace of God that you have a spiritual bent of mind. Kindly keep the spiritual flame ever burning inside your heart. Preserve the religious and spiritual inclination with great care. You will shine as a dynamic Yogi.

137. Obey your parents. Do not flout their wishes. Your first duty is to make them happy. You must be an ideal son and an ideal citizen. When you are free from your other duties, you should devote fixed hours daily for Japa, Svadhyaya, doing Yoga Asanas, service of the poor and sick. Lead a simple, moderate life. You are bound to succeed

138. You know so many things in theory, but when it comes to practice it is usual that ninety per cent of men fail! Why? That is Maya. It is very powerful, it deludes man at every step.

139. Be firm once you place your step on the spiritual path. Make a firm resolve "I will lead the life divine from today".

140. Put whatever you know into practice immediately. Yours has, through God's infinite grace, been a life full of rich experiences of the worthlessness of mundane pleasures and treasures. Now start acquiring the wealth of the Lord's Name, do Kirtan with your family. Pray to the Lord to give you devotion. Be honest. Be truthful. Be straightforward. Return good for evil.

141. The famous Krishna Mantra enabled devotees to see God face to face-'Om Namo Bhagavate Vaasudevaya'. Start from now. You must repeat the Mantra to the extent of at least 10 Maalas a day. Steadily increase the number, then you should repeat the Mantra with every breath.

142. Lord Krishna will play with you: He will eat butter from your hands; He will steal your heart; He will play His flute for you; He will take you into His bosom. The only thing needed is abiding devotion to His Lotus-Feet. Kindly read Sangeeta Lila Yoga and Sangeeta Bhagavata daily, They will inspire and elevate you.

143. Trataka is good. But do it mildly. Do not open your eyes very wide. Just gaze mildly and steadily. Do not strain. Also practise Sirshasana and Suryanamskara. These are very good. Gradually you must learn all Yoga Asanas.

144. Besides, you must worship the Sun and His Mantra "Om Sri Adityaya Namah". You must sing the Maha Mantra. Lead a pure life. Speak the Truth. Meditate on Him. Do charity. All these will purge out your Karma and restore your eye sight and open out your inner vision, too.

145. To lead the Divine Life is to inherit the Lord's infinite grace and blessings. Divine Life is the only mode of living which is in strict accord with the Supreme Law, the Will of the Lord.

146. Kindly practise whatever you learn from study of Divine Life Literature. Study should naturally lead to practice. Otherwise it is not much fruitful.

147. God-realisation must be your goal. And you must live every moment of your life for realising that goal. Nothing else is worth your while.

148. Get up at 4 a.m. Practise Yoga. Speak the truth. Be charitable. Love all. Be pure. Repeat the Lord's Name. Sing Kirtan. Read Gita. You will have eternal bliss and peace.

149. Keep yourself ever busy in serving the poor and the sick. Selfless service will purify your heart. Never allow inertia to overpower you. Be ever active. Remember the Lord and repeat His Name constantly. Give the hands to work and the mind to God is the best maxim which can lead you up to Mukti.

150. You should keep the items in the resolve form as the minimum that you should do invariably every day. You should not miss any item. But you should always endeavour to improve it. You should try to increase the Sadhana every day.

151. Closely analyse your actions and talks etc. Eliminate wastage. Then you will find a lot of time for Yoga Sadhana.

152. Carry on Sadhana with zeal. Know that every situation in which God places you is the best ground for the time being to train you, so that you may take a place in a better situation later on. It is the Law of nature. How could one progress if there were no obstacles? How could you define goodness if there was no evil? One has to adapt oneself in all circumstances. Move onward. A bright future awaits you.

Chapter Four

REVELATION OF SECRETS FOR SUCCESS IN SADHANA

(i) Walk the Razor's Edge.
(ii) Wake Up From This Dream.
(iii) Some Hints for Spiritual Diary.
(iv) The Remedy for world Unrest.
(v) The Secret and the Glory of Self-surrender.
(vi) Prarabdha: Purushartha and Divine Grace.
(vii) The Secret of Success.
(viii) The Path of Renunciation.
(ix) Useful Practical Suggestions.
(x) A Message for the New Year.
(xi) Perennial Zeal and Inspiration.

(i) Walk the Razor's Edge

1. Sages and saints have done their work, theirs is to awaken man to the real purpose of his life. But you must place your foot forward and march to the goal. They will not do this also for you.

2. Speak the truth. Serve all and love all for everyone is indeed the very embodiment of the Divine. Lead the Divine Life and realise immortal bliss.

3. Remember what the Upanishads say about 'Acharya'. The Guru is God's grace personified and the worship of the Guru is the worship of the God in physical form. Dakshinamurthy, Nataraja, Lord Krishna Himself are the Paramacharyas that open the gate of bliss. Intense faith in the Guru and the mental Dharana identifying him with God will lead to very quick evolution.

4. Pranava Dhyana is the Vihangama Marga-the path of a bird, the quickest. It will at once take you to the Supreme.

5. I have given the methods of meditating on Om in my book "Philosophy and Meditation on Om". The main point is to rotate in the mind ideas like Akhanda Satchidananda, Ekarasa, Paripoorna, Avangmanogochara Atman, the Absolute, beyond time, space and causation etc. Kindly read the Mandukyopanishad before the Japa. Meditate on its significance. Read that portion of Kathopanishad where the significance of Om is given. You will be greatly benefited. Perfect ethical discipline is most essential. Keep your health also good by the practice of Hatha Yoga. Steady the mind by the practice of Pranayama.

Always repeat Om with every breath. Walking, eating and at all hours, whenever you have leisure, do Pranava Japa and meditate on the Atman.

6. There is no greater deceiver than the human mind! How dexterous are its ways and with what subtle devices it lures man to his destruction. But take courage and find refuge in the infinite mercy of the Lord. Pray for His grace unremittingly and you will soon find power flowing into you to enable you to defy the worst temptations of the mind.

7. Failure by itself does not matter. It is only an incentive to further and redoubled efforts and ultimate success. But every failure must teach you its lesson and put you on guard against a repetition of the same. Sometimes it is heroic to stand up to the evil thoughts and tendencies and drive them out. But there are situations in which discretion is the better part of valour. In such cases, it is wiser to put as much distance as possible between you and the temptation that threatens to overwhelm you.

8. Eradicate all thoughts of sex from your mind. Think with pity of the millions who are immersed in sexuality and are unable to find their way out. Why do you want to add one more to their number? Fill the mind incessantly with worthier and more inspiring matters. Never keep idle for a moment. Plunge whole-heartedly into Sadhana. Begin serving others in humility and without expectation of return. Become an itinerant spiritual centre wherever you go and advance the cause of the Divine Life.

9. Brahmacharya, Ahimsa, (non-violence) in deed, word and thought—all are but different facets of the same gem-Truth, which is the only Reality. It means removal of all egoism and selfishness, complete control of the mind and the senses, purification of the heart by constant selfless service. It means the attainment of a perfect balance between the intellect and the heart, unrestrained surrender to the will of God and realisation of the Brahman. Those who strive for and practise Brahmacharya will get ineffable peace of mind, inner illumination and eternal bliss.

10. Walking in this path, as the Kathopanishad says, is like walking on the open edge of a razor. It can be done successfully only by unremitting efforts to perfect your nature and as a result of constant prayer to Him for His grace. Sadhanas are the keys to His grace. Sadhanas are the keys, therefore, that will open to you the golden gate of the Kingdom of God. Therefore, take to Sadhana earnestly. Come to me with your doubts and difficulties. I am waiting to serve you and take you to God.

11. When the inner eye of intuition is opened, you will find that the external ones are unnecessary; and when the inner is yet closed, external eyes are of no use; often they help to keep the inner eye shut! Even the loss of eye-sight is His grace. Firstly, it shuts out one-fifth of the world for you, an ideal which Yogins strive to achieve through penance. And this one-fifth is the most disgusting part which always diverts the mind from its true purpose. Secondly, this blindness washes out your past Karmas very quickly. Therefore rejoice!

12. Ever be one with the Lord! See Him now in all, His glory within the chambers of your heart. God Himself has shown you that none but He is worth seeing. Meditate constantly on Him. Repeat His Name always. Realise that release from this wretched cycle of births and deaths is near at hand. Grasp this golden opportunity!

13. If you have firm faith in the Lord, pure, untainted and unshakable, you will surely attain God-realisation. It all depends on the firmness and actual sincerity of one's own faith. Faith can work wonders. A faith that

could withstand great calamities, repeated disappointments, failures and sorrows-a faith that could sustain and retain its immaculate purity in spite of all these; such a faith indeed is quite capable of achieving any object, secular or material or spiritual or divine. Cultivate such a faith. You will also be blessed with the inner eye of intuition—a clear vision of the Reality.

(ii) Wake Up From This Dream

14. King Janaka one day dreamt that he was a penniless beggar. That is your state now! Yours is the state of a poor man who fell down unconscious on treading a rope, mistaking it to be a cobra.

15. This is all dream, wake up! What have you got to do with this mind, O Ram! Thou art That! Your essential nature is Sat-Chit-Ananda. Momentarily you have forgotten that! Mind is your slave. It is under your thumb. Give your word of command: "O mind! leave off your old habits now. Get away from your old rut. I have now adopted Divine life. Follow me! See the change this very second.

16. Lust, anger, greed and other evils belong to the mind. They cannot approach you. The Lord in you Will burn them all to ashes. Therefore, repeat Om Namah Sivaya, the Name of the Lord, who by a mere look burnt the God of lust, who is ever tranquil and finds the greatest delight in meditation, who is Yogesvara!

17. If in spite of these experiences, there are days of dejection and unhappiness, accept them too as Sankara's Prasad and be happy about it. Never complain against His will; it is He Who gave you the bliss and it is He again Who is giving you the depression. Accept both and neither should you get elevated by the happiness nor downcast by the sorrows. Be a brave lion; roar Om Namah Sivaya in happiness and sorrow. You want nothing; neither happiness nor sorrow; what you want is God and God alone. Stick to this. You will gain Him.

(iii) Some Hints for Spiritual Diary

18. The resolves will be effective if you regularly maintain the spiritual diary also. You will then be able to check up on your progress. Evolution will be rapid. You must realise God in this very birth. May God bless you!

19. Sleep should be reduced gradually. Reduce it by half an hour every two months till you reach your ideal of five hours. Go to bed earlier, say at 10 p.m. and get up at 4 a.m. Keep an alarm at 4 a.m. and quickly roll up the bed, wash your face and do a couple of rounds of Bhastrika and start your Sadhana. You will soon be established in this habit.

20. Generally note the period you sit for your meditation and Japa on Padma or Siddha Asana. If you take up any special Asana, Sarvanga or Sirshasana for long time practice, you may mention that also in the spiritual diary.

21. To meditate on a form is Saguna Dhyana; to meditate on abstract idea is Nirguna Dhyana. First try to get established in the former.

22. Introspect daily at night. You will soon know where the mind is attracted, how it is disturbed and so on. Read my book 'Mind—Its Mysteries and Control'. You will get a clear knowledge of this wonderful instrument of Maya-the mind.

(iv) The Remedy for World Unrest

23. The whole world is ridden with misery and suffering only because the wisdom of our forefathers came to be forgotten and undue importance was attached to mere material and sensual pleasures in life. The result is the wide prevalence of intense selfishness and of greed individual and nationa. When the rule of life becomes 'every man for himself and the devil take the hindmost' , the stronger succeed in grabbing as much as possible and the portion of the rest is want, misery and unhappiness.

24. The remedy is equally plain. It consists in promoting universal love among mankina indias old ideal of "et everyone in the world enjoy unalloyed peace and happiness'. But to bring about such a state of things is far from easy. The only way is for every individual to perfect his nature gradually. This will lead to the recognition of the whole of humanity as one large family and ultimately, to the realisation that all existence is one and that there is only one universal Atman at the base.

25. Therefore, for the time being, leave off your inquiries about the nature of God and other similar matters. Purify your heart by constant, unremitting and selfless service to your fellow-beings. There is so much misery and suffering in the world. Work for relieving victims as far as it lies within your power. Wipe a tear here, bring a smile there, let your motto be, and your nature become love and service to mankind.

26. When you have purified your heart by such Sadhanas, you will yourself see God without delay. I stand guarantee for that.

(v) The Secret and the Glory of Self-surrender

27. The Rishikesh Ashram is your own home and you are always welcome here. But do not allow failure to have your way in life to disturb you. Proceed with your Sadhana with unruffled serenity and leave everything else in His hands. He knows what is best for you, and will guide you to it at the proper time. The wiser a man becomes, the more content he is to surrender himself entirely to the will of God, as that is the surest way of attaining to balance and equanimity of mind in pain and pleasure, victory and defeat. There is no higher wisdom than that. Therefore, trust implicitly in His infinite mercy and grace and march steadily to your goal.

28. You should get up at 4 a.m. as that will have you 6 hours of sleep which is quite sufficient for a normally healthy young man. Even if your ablutions take over half an hour, you will get from 5 to 7—a clear two hours- for Japa, meditation, Asanas and scripture-reading, without disturbing your present programme and the early hours of the morning are especially good for the purpose. You should take advantage of as much of this as possible.

29. As regards your service, you have to go on with your work and wait patiently for your chance and never worry about others. Comparisons and contrasts are always disturbing to the mind and do not serve any useful purpose, even if they do not prove harmful. Do your work to the best of your ability and leave the rest in God's hands.

30. The trials and tribulations of life must be faced boldly and not be allowed to drive you into a completely defeatist attitude. The more the courage with which you stand up to them, the less will be their power to worry you. This will be more effective and become easier to you, if you develop intense faith in God's mercy and goodness. Learn gradually to take your troubles to the Lord and throw the burden on to His shoulders; and you will find immense, immediate relief. Go on, therefore courageously facing whatever difficulties arise in your way, with sincere and full faith in God, and He will slowly pour the balm of His infinite mercy and grace on you.

31. Indeed, there is nothing in this world worth depending on in times of need. The world is a shadow-play. Yet through these changing phenomena runs the thread of the Divine-and by leading the Divine Life you get in tune with this Divine. That is a great blessing.

32. By regular Japa, Kirtan, Prayer, meditation, charity etc., put yourself in harmony with divine forces.

33. The time ratio to be observed during Pranayama is 1: 4: 2, that is, one Matra of inhaling 4 Matras of retention and 2 Matras of exhaling. The Mantra should be repeated during retention.

34. Be steady, be-regular, and be vigorous. Pranayama alone will take you to single-pointedness of mind; but you can hasten this achievement by separate Japa to start with and meditation on the Murti of your Ishta Devata.

35. Lead the divine life and propagate its principles. You will surely inherit immortality.

36. What more shall I say to a Bhagavata who is saturated in the holiest and the most inspiring of Puranas-Srimad Bhagavatam? Suka Brahmarshi, the great sage, who was ever resting in Satchidananda, himself has declared, by hearing even once the story of the Lilas of the Great Lord, one's sins are washed away, one is purified and the mind of every one is turned over for all towards the Almighty. When the devotee's heart has been illumined by the lamp of devotion, the Lord of Rukmini delighted to dwell in it. The Devas (in the form of Daivi Sampatti) are ever present in the Lord's abode to worship Him. Even at the mention of the Name of the Lord, Who playfully destroyed innumerable demons, all Asuras (in the form of Asuri-Vrittis) take to their heels. When you talk of your ever-pure Self being a sinner, it is the ardent devotee in you crying out to the Lord to release your noble self once for all from the wheel of Samsara-bondage to which is the primordial sin. Rest assured that the Indweller of thy heart will surely grant all your prayers.

37. Charity. Can there be a greater charity than the gift of knowledge?

38. When Sri Hrishikesa dwells ever in your own heart, holy Brindavan and Rishikesh-nay, all the sacred places, are the very ground that you tread on. All the Tirthas are also within you.

39. The Lord Himself says in the Bhagavata that he deprives the devotees on whom He intends to shower His fullest blessings, of their material prosperity! These mundane worries and difficulties are passing dreams. After creating intense Viraha for union with the Lord, they will pass away.

40. When the Lord of Gopis ascended to His Supreme Abode, there was no 'death!' When thou art in reality that Same, Satchidananda, the immortal Essence that constitutes Existence, "death" signifies nothing. The very word "death" was invented to stir up the ignorant and to awaken them to the real purpose of life. To

the wise there can never be a "death". Eternal life is your very nature. You are indeed a Chiranjeevi! You can neither grow old nor change. Thou art That the Unchanging Satchidananda.

41. A Sadhaka's room should be in a solitary place, away from the hubbubs of the active life, well-ventilated, without damp, spacious and neat and clean.

42. The world is fast realising today that intellect, the instrument of the scientist, is but a frail finite tool incapable of unravelling the mystery of the universe and it is the saint's heart alone that can accomplish the task. When the heart through devotion to God, charity and service, expands to the maximum, in it flashes the Truth! May you realise That Truth in this very birth!

43. If you really want God, do not run after material prosperity. Take everything as His gift-pain and pleasure! Surrender completely to Him.

44. Go on with your Japa. One-pointedness of the mind can be achieved only by practice and Vairagya. When the mind wants to get this or that worldly object, there can be no peaceful meditation.

(vi) Prarabdha: Purushartha and Divine Grace

45. Prarabdha has to be worked out. It can be mitigated to a certain extent by Purushartha and God's grace, invoked through Japa and Kirtan.

46. Train your wife also in spirituality. Do not worry if you have not been blessed with a male issue. All people, who have male issues are not necessarily happy; happiness can come only out of God-realisation. Practise Yoga and realise Him.

47. Repeat the Santanagopala Mantra daily in the morning for at least two hours, after bath, worship etc. Observe Mauna till you finish the Japa. You must have intense devotion and faith in the efficacy of the Mantra. You must observe all the rules for Japa same time, same Asana, same place. You will be blessed with a son.

48. Maya is very powerful. It dupes man in various ways. Thoughts of various kinds present themselves to man's inner Self under the garb of truth; please be vigilant and examine each thought as soon as it becomes manifest in the Chitta-in course of time, all thoughts will arise in a pure state.

49. When this Karma is worked out, it breaks the tabernacle, to wend its way through to the goal of life-Moksha. Lead the Divine life and become immortal.

50. God, the all-merciful father of all of us, is always bent on looking after us. What more shall we need? Even then, Prarabdha or the effects of past actions, has to work itself out, though the evil effects can largely be mitigated by resorting to the practice of Yoga.

51. Your noble self's thanksgiving for recovery from the long drawn-out gloom should take the form of intensified Sadhana and perpetual remembrance of the Almighty. Then and then alone will He be pleased, for that is the purpose behind such visitations. Spend more and more time in Sadhana. What happened in the past ought to strengthen greatly your goodself's faith in the justice of His dispensation. Give up worry. Resign yourself into His protecting hands. Pray. Work hard

52. Relative existence is not cancelled at the time of death. Death is but a change of physical sheath. Emancipation is cancellation of relativity. Death in this relative world is birth in another relative world, so much so relativity persists and emancipation becomes impossible through a relative death. Individuality does not die at death. It is only the physical sheath that is cast off and the binding ego persists through many births and deaths until Self-realisation. Pranayama culminates in mental poise and not in physical death. Atma-Nivedan is surrendering of consciousness and not the body One can practise "Sarvadharman parityajya" (Gita). Such a person has no duty towards anything of the world. Self-surrender is the way to Truth and not the Truth itself. Sakshi Bhava leads to knowledge of the Self and not to self-surrender. Karma is destroyed through spiritual practices.

(vii) The Secret of Success

53. Strengthen your strong spiritual Samskaras by prayer, Japa, Kirtan, practice of Yoga, study of religious books and selfless service. You will reap the invaluable fruit of permanent bliss.

54. Study your lessons with one-pointed mind. Work hard. Obey and revere your teacher as God himself. Above all, have full faith in the Lord and His infinite mercy. Pray to Him morning and evening with Sraddha and devotion. You will surely attain your aim.

55. But what is this examination after all. To aspire to come out first in a school test is after all a petty ambition. It is not worth the trouble taken to achieve it. Better aim at a lion and miss it than aim at a jackal and hit it. Aim at realising God Himself, at coming out first in the great Test of Life! The first place is allotted to a God-realised saint. The whole world will then be at your feet. You will become the Emperor of emperors. All that you have to do to achieve this object is to remember God constantly, serve everyone with the Bhava that he is God, love all, sing His Name with devotion and practise Yoga. Come, become a Yogi. I will serve you and guide you in the path, and take you to God.

56. These obstacles, external and internal, come only in the initial stages to strengthen your will-power. Face them boldly.

57. The first important step self-surrender—you have already taken: next thing is to sit up at Brahmamuhurta-4 a.m. and repeat the Name of the Lord and also meditate.

58. Keep your body and mind always busy in doing good actions and thinking noble thoughts. This will prevent evil having a foot-hold in you. Always reflect on the Reality of God and the unreality of the world. Do intense Vichara. My book Concentration and Meditation will help you a great deal. Study also Lives of Saints; they will greatly inspire you.

59. There is no failure; everything is a stepping-stone for success. Do not get disheartened. Great men have had poor starts! Take heart; work hard; lead a pure life with the mind always firm and fixed on God. The tables will soon turn.

60. If you determine to be a perfect Brahmachari (celibate), all these obstacles will vanish. Have before your mind's eye the pictures of Sri Hanuman, Sri Bhishma, Sri Sankara and the other great saints. Never give room for evil. Mental weaknesses will soon vanish. Strength and vitality will soon be yours.

61. Seclude yourself for a good portion of the day and think and work vigorously. Do regular Japa and Kirtan. Practise Asanas and Pranayama. Pranayama will be particularly useful to you. Practise Sirshasana early in the morning. Your memory will develop.

(viii) The Path of Renunciation

62. Introspect and find out whether this Vairagya is fleeting or stable. Do not jump to renunciation. There is no hurry. Follow the spiritual path from today, according to the twenty spiritual instructions. Maintain the spiritual diary. Become a member of the Divine Life Society, and keep in constant touch with me. I will watch you for some time and then decide if you are fit to adopt the Nivritti Marga.

63. Love for God does not preclude scholastic studies. You must come out successful in your school examinations. Then only you can bring glory to Divine Life (Yoga) to God and to yourself.

64. If you allow leniency to your mind, neglect your studies and fail in this examination, it will let you down in the Real Test, too. Bridle the mind. Control it. Direct it along right channels.

65. After the final examination is over, come here and stay in the Ashram for a week. You will then have an opportunity to study conditions here, and the 'Sadhu' life. If you then think you can renounce, we shall consider the next step to be taken.

66. To bear insults and injuries is almost the first step in Nivritti life. Train your mind to receive all the taunts of your fellow-students with equanimity. Show them that you can bear their insults and still not retaliate, nor even feel the pinch in the heart. Then and then alone can you be considered to be fit for renouncing the world.

67. Meditate. Repeat the Lord's Name. Practise Asanas and Pranayama. What can you not achieve in life?

68. Om is the word that is the origin of all sounds. It is the Name' given to the Absolute. 'Om Namo Bhagavate Vaasudevaya' means 'I bow to the Lord Vaasudeva (Krishna)!' The idea is that by repeating this Name, you surrender your ego to Lord Krishna and allow His Will to flow through. You take Him as your Atman, you renounce all desires, ambitions, greed etc.

69. Close your eyes. Direct your gaze inwards (mentally). Imagine a big lotus in your heart or a big garden with flowery trees. Underneath a most beautiful tree (or in the middle of the lotus) instal Lord Krishna with His flute in the hand. Keep Him there. Hold His feet with both your hands. With each repetition of the Mantra offer mentally at His feet a beautiful flower. You will soon have His Darshan.

70. From today lead the Divine life. Do not look back. You are the real Indrajit now; you have conquered Indra himself.

71. Will to free yourself from idleness. Kill laziness by constantly engaging yourself in useful study and service. Study of the lives of great men and saints who become such in spite of heavy odds against them at the start, will give you the necessary inspiration. Make a time-table for the day, an stick to it at any cost.

72. Love for God and desire to follow the spiritual path do not involve the abandonment of your present duties. Be firm, but gentle with your parents. Convince them by earnestness that your spiritual endeavours

need not stand in the way of your material advancement, and when the time comes, you will have no obstruction from them.

73. The world is full of Maya's deluding charm. Beware of them. Always keep your heart and soul at the Lotus-Feet of the Lord. Ever dwell on the transient nature of the world, the misery of birth, death, disease and old age. Develop Vairagya and Viveka.

(ix) Useful Practical Suggestions

74. Come on: be vigilant. If you put off Sadhana for "tomorrow", you will find that tomorrow never comes. Start the right practices today, this very moment.

75. If you cannot get up at 4 a.m. I will tell you an easy way for training yourself to do so. This month make it a point to get up, say 15 minutes earlier than the usual time. Go on like this, waking up 15 minutes earlier, each month. Have an alarm clock to wake you up. Keep it a little away from your bed so that you will have to get away from the bed to stop it. Give it the full alarm-winding.

76. The seat of the mind in waking state is the right eye. In the dream state, it is the neck. And in the deep sleep state, it is the heart. Therefore, when you go to bed, give a command to the mind that you will get up at, say 5-30 a.m. the next morning. Send this message from one to the other of these three centres.

77. Many others who embarked on the spiritual journey have progressed rapidly. Hundreds of aspirants to whom I have written letters are doing regular Sadhana. When will you act upon my instructions? Give up this dreaming! Wake up and be a man!

78. Good and evil are within you only; a good man will be a good man in spite of the worst surroundings and a bad man will ever remain a bad man even in a far-off cave. Dive into your own Self. Perceive the Lord in your own heart. Seclude yourself, in meditation, in the cave of your own heart. Enjoy the bliss of God-realisation. Resign yourself into His own hands and pray "Thy Will Be Done, my Lord. Let me ever remember You!"

79. The temple is a haven of peace and solace, where everyone with a troubled heart, restless mind and confused intellect, can go and regain the lost balance through fervent prayers to the Divine; where the Bhakta of one-pointed mind can commune with the Divine; where the Jnani can see the Seer of sight; where the Yogi can quell his thoughts and identify himself with That; and where the Karma Yogi can come face to face with his own Self, the Akarta, Abhokta, Asanga, Sakshi, the Substratum and Essence of Existence.

80. Combine with selfless service, Other items of Sadhana-Japa, Kirtan, Svadhyaya, Dhyana etc.

81. Humility is the keynote and total surrender to the Lord its high note. Let not thy right hand know what thy left hand doth. Go on with the Lord's work to the best of your ability and opportunity. It is bound to prosper and become a source of consolation and joy to many.

82. Take the opportunity by the forelock and make it serve the purpose of dissemination of knowledge; the greatest service you could render to mankind. Kindly be regular in your daily Japa, meditation, Kirtan and Svadhyaya. Be an example to others.

83. Repeatedly man is awakened to the existence of God and of the power of the Lord that motivates all the activities in the world. Yet, he forgets! Do not make that mistake in your life. Wake up! And, keep awake. Resign yourself into His hands. Never look back with regret.

84. Do pray that you might attain success in all undertakings and shine as a Jivanmukta in this very birth. "Sraddha" or faith and earnestness, is needed in spiritual life. If you have this, then the mind will not be able to put up lame excuses for slackness. Come; gird up your loins and plunge in Sadhana.

85. Everything depends upon faith. If you sincerely admit your faults, repent for them, do the purificatory rites and then resolve never to repeat the sinful acts-surely you will be pardoned. You must have intense faith and must be strong in your determination to turn a new leaf.

86. I meditated on Lord Jesus: Lo! I saw Lord Krishna there. He smiled at me and said: "My child! I am one. Do not let people quarrel over me. I am one. People call me God, Allah, Krishna and a thousand other names. Do not get confused. I am one." True my Lord! Thou art one. Those who deny this are ignorant. Please remove their veil of ignorance!

87. Be happy and cheerful in whatever position the Lord places you; be contented, for contentment alone can give you peace and happiness. The Lord knows your needs, and if you tenaciously stick to His Lotus-Feet, He will surely look after you. No wonder; for you are His child. Running a business, as against securing a job, provides you with a field in treading which you have to be more careful. You should withstand the many temptations that might assail you; stick to Truth, honesty,mstraightforwardness and nobility, and cultivate a magnanimous, forgiving heart. This will give you peace and prosperity here and will also pave the way for your quick march to your Goal-God.

88. Please do intense Sadhana-Japa, Kirtan, meditation, Yogic practices, introspection, reflection on the great utterances of the Upanishads, study of Ramayana and other religious texts.

89. Collective Sadhana helps progress in the spiritual path. Get together some of your friends who are interested in Yoga and God-realisation. Make everyone repeat Ram Nam with faith and devotion. Such service to His children will please Lord Rama a thousandfold and hasten His Darshan.

90. The book Practical Lessons in Yoga contains abundant guidance and valuable hints to systematically take up Yoga Abhyasa. You have assimilated the theory well. Now gradually take up practice, step by step.

91. Whatever Yoga Sadhana you practise, it must be purely Nishkamya type and it should ever aim at the highest Goal-Self-realisation. Sarvodaya too should be taken up only with this highest purpose in view. The Lord will shower His choicest blessings upon thee. All good and Adhyatmic undertakings have His grace.

92. How can I forget any of the noble souls with whom I had ever the good fortune of coming into contact? Every devotee of Divine Life is dear to me; and I take great delight in serving them to the best of my ability.

93. Kindly devote a little at least of your time to vigorous meditation on the Creator! Remember Him throughout the day; and thus inherit His grace!

94. No one is lost; nothing is really lost; it is all a point of view. Change your view and everything becomes bright and charming the very next moment.

95. First of all root out that meaningless thought from you that 'you are doomed'. You are not; you are as much a powerful dynamo as any other Yogi. The power is lying concealed within you. You must have patience and a firm determination to continue and stick to the spiritual path even at the risk of your own life. Then come to me!

96. A waterfall contains a powerful electricity in it; but the ignorant sentimentalist would sit and pity the tiny water drops that tumble down and get splashed at the rock heads below; the wise will employ it to yield Its voltages. Similarly if you are true to yourself and is ready to strive, I shall serve you and you would be a changed man in a couple of months.

97. For the soul I know no medicine except the Sacred Name. Select anyone of the Mantras and start repeating it. Day in and day out you must learn to repeat it mentally; that is the Goal. The day you perfect this practice of repeating your Mantra, whatever be the work you are employed in, that day your cure starts!

98. All this needs sincerity, faith and perseverance. The cure is now with you yourself. Priya Atman, heal yourself!

99. I can myself give the most powerful Talisman which will bestow on you all auspiciousness. That Talisman is the name of the Lord, the greatest of all Mantras-Om.

100. I will now tell you the Yogic secret. Sit in any comfortable pose—if you know the Yogic pose, Padmasana, well and good, or you can sit as you usually do-keep your body erect. Close your eyes; direct the gaze inwardly to the space between the eye brows. Mentally repeat 'OM' slowly and uniformly. Let each repetition take as much time as 3½ heart beats. If the mind runs here and there, do not worry; but go on with the repetition of the great Mantra. Visualise your own favourite deity through the mind's eye, or the form of "Om' itself. Do this especially early in the morning— between 4 and 6 a.m. and at sunset, too. If possible, take a quick bath before commencing this practice. Kindly go through my book 'Concentration and Meditation' which will help you greatly.

101. Do not run after Yogis with occult powers,. Or Talismans. Depend on your own Inner Self, the Lord within you. Repeat His Name; meditate on Him and draw strength. You can also take a course of "Chyavanaprash", which will improve your nerves. You can also practise mild “Sukha Purvaka Pranayama" along with OM Japa for half an hour in the morning. These practices will soon convert you into a Superman.

102. You are pure. Your heart is pure. The Atman in you is pure. Can you add to the purity of the crystal? It happens in tropical regions that a bright day is suddenly converted into a dark night by thick, dark clouds; but it does not mean that the sun has set. Quickly the clouds disperse; the sun shines once again with the same brilliance. Such is your life, too. Know it as an axiomatic truth that the Divine forces are infinitely more powerful than the undivine.

103. Therefore, take recourse to the Divine forces. The Commander-in-Chief of the Divine army is the Lord's Name. Single-handed, this one brave soldier will annihilate hoards of devils. Ever repeat His Name.

(x) A Message for the New Year

104. Many new years have come and worn themselves out; to a worldly man they have no meaning except merry-making on the new year's day and spending the rest of the year in the same manner as the previous one was spent.

105. But to a thirsting aspirant like your goodself, every New year, nay every new day, ought to mean a lot! Brightness, still more brightness, as the distant glimmer of Atmic knowledge grows brighter and brighter drawing near the hour when the Sun of Inana will rise throwing its rays of Infinite Bliss all round, enveloping your whole being in one vast light of knowledge and bliss.

106. Indeed, it is a blessing to live in Brahmapuri. There is a Brahmapuri forest here also. But the real Brahmapuri is within your heart. To feel 'I Am Brahman', 'All This Is Brahman' is to live in Brahmapuri truly.

107. Look upon all-animate and inanimate things— as the Lord or Brahman Himself. Greet everyone with a cheer of recognition: "Thou Art Indeed a Form of the Lord." Repeat His Name always; sing His praises often. Train your wife also in Yoga; the bird cannot fly with one wing. By precept and by example teach her the basic tenets of Divine Life. It is easy, women have an inborn inclination to spirituality. They can realise God more quickly if only they make up their mind to do so. The path of Yoga would be smooth, clear and easy if you both walk hand in hand.

108. Even the Lord in the Bhagavad Gita characterises the mind as uncontrollable like the wind. But it has got to be bridled, if you are to advance in the spiritual path. Steady practice, combined with a discriminative dispassion, will bring this monkey under complete control.

109. Daily practice of all Asanas will ensure your health and secure for you a good body and a healthy mind for onward march. Do not overdo Bhastrika, especially in summer. Apply Brahmi oil or butter on your head before taking bath daily. Keep the system cool. Eat also Sattvic food; only then will the practice of Asanas and Pranayama have full effect.

110. You should immediately take to the study of the Gita. It is very necessary.

111. You should observe more and more Mauna as you advance. This will put an effective stop to lingual diarrhoea.

112. The Lord's grace is ever with you even without your asking. Carry on your Sadhana. Open your heart to me. I shall serve you and guide you.

113. Your only duty is to realise God. Do not worry yourself over the why and how of anything. Go on and on with your Sadhana. Nothing can hamper this. Nothing else is your business, either.

114. Regularity is the essence of Sadhana. Without regular practice, Siddhi is difficult to achieve. Sadhana must become part of yourself, must be as much a necessity with you as is your very breath.

115. Daily go through in the morning just after you get lap, your daily programme. Adhere to it. If you swerve from it, pull your mind up, punish it. Make it a point that you will observe Mauna till you finish your Sadhana. Do not go to bed until the prescribed number of Maalas of Japa is finished.

116. You have been given this human birth to realise the Lord. That is only your goal. All else is illusory and impermanent. Therefore, strive hard to achieve this noble purpose, through purification of heart, control of the mind, regular Japa, Kirtan and meditation on the Lord.

117. The Twenty Spiritual Instructions contains the cream of all the Sadhanas. If you follow this, you are sure to reach the goal.

118. Kindly do Japa, meditation and selfless service to humanity to purify the heart after which His grace will become visible to you. Please do not say that He has not been kind to you. He is all kindness and love.

(xi) Perennial Zeal and Inspiration

119. Kindly keep this spiritual flame always burning. Now you have kindled that divine flame. Let it be burning ablaze till your Vasanas and Samskaras are fried up in toto and merge yourself in that spiritual illumination.

120. Be steady in your practices and gradual in your Sadhana. Place your steps very carefully. Kindly do not jump. Progress in spiritual path is gradual and not sudden.

121. Dispassion and discrimination only keep this fire ignited burning. Practise self-analysis daily without fail. Read books on Vairagya. Develop dispassion. Cultivate discrimination. May you become an enlightened soul in this very birth!

122. Regularity in Sadhana gives wonderful results. Sadhana is the life-belt for those who swim in the ocean of Samsara. He who is steady in his Sadhana can be fearless. Nothing can affect him. He has already reserved his seat for immortality.

123. Sadhana must be integral and all-round. It should not be isolated from daily life. Even in Vyavahara the divine Bhava should be kept up. Even Vyavahara with the proper attitude is worship. This can be effected by Atma-Samarpan or self-surrender to the Lord.

124. The Divine Life Society is the work of Mother Parashakti. She provides the material for it, the workers for it, the Trust for it, and She is Herself there to accept the worship.

125. Past should be a guide for the future. You should learn your lessons; profit by them; regret with a contrite heart; then forget the past. Plod on, persevere in your Sadhana. You will realise your goal of life.

126. Introspection is very essential. Introspect every day; find out your own faults; eradicate them quickly.

127. The only sign of progress in meditation is that you will feel joy, peace and happiness when you meditate.

128. Read the book aloud for some time. You will not fall asleep while reading. Also you can practise a few rounds of Bhastrika Pranayama before starting to read

129. While travelling, go on repeating the Lord's Name.That will suffice. Also meditate on the Lord with closed eyes. Forget you are in the train.

130. Wherever you are, think of God. His thoughts would spiritualise every one of your actions; you will merge in the Divine Will and thus acquire His power. Gradually, try to increase the period of meditation.

131. If you cannot fix up a particular time for Likhita Japa, you might practise that even in your office whenever you get a little time. You will achieve wonderful concentration of mind.

132. The Lord abides in every creature. Behold the Lord in all objects, in all manifestations. He is in the breath, in the voice, in the eyes. He is the Life of your life, Soul of your soul. Depend upon Him alone. All other help will fail, but this Divine company will never fail. Surrender everything unto Him. He will guide you in all your activities.

133. Take refuge in the Lord. Pray to Him sincerely. Be frank and confess all your troubles before the Lord. Speak to Him like a child. You will be greatly relieved. Even before you express, the Lord understands your difficulties. He Antaryamin. He dwells in your heart. Meditate on Him at the specified time. Do your Japa and meditation before sunrise when there is perfect calmness. This will give you immense strength and peace.

134. Take light food at night. Wear a Kaupeen always. Remove constipation. Have pure thoughts. Loaded bowels, heat in the system, unholy thoughts, all these cause wet dreams. Treat the cause.

135. Sadhana is a routine self-imposed, so that the individual would be facilitated in keeping a continuous God-consciousness in his thoughts, be he at work or at Pooja. No official duty or outer circumstance, can in the least obstruct the inner life of a determined one; give a definite appointment with your Antaryamin, and keep the routine rigorously.

136. No excuse is big enough for man not to exert even for a moment towards his perfection. Many are the ways; use your discrimination and employ different methods to meet and circumvent the strategy of life.

137. Be steady, be regular, be ruthlessly consistent. No power can stop thy progress. May you find the inner strength in ample measure.

138. "Right resolution" is the first step to God-realisation. The Lord says in the Gita that even the determination and the consequent enquiry into the nature of Yoga, leads one beyond the Brahmaloka. Strive now. That is the second step.

139. The story of Narada and Sanatkumara occurs in Chhandogya Upanishad. The sage Narada knew all the Vedas and Sastras, but was not satisfied! And, to his amazement Sanatkumara termed this knowledge as mere "words".

140. Theoretical knowledge is necessary, but along with it one should practise devotion to the Lotus-Feet of the Lord.

141. Mind is not an easy monkey to control. Go on with your practice; develop dispassion for objective enjoyment. You are sure to get control over it quickly.

142. During japa you will find that your mind is capable of uttering the Mantra, "looking" at the Lord's form and also thinking of His attributes. The mind must be kept busy in His thoughts, so that it has no occasion to think of other things.

143. Practise; practise; never give up any item of your Sadhana.

144. That Siva is this Sivananda; and this Sivananda is that Siva. Both are one! That Siva has come in the form of this Sivananda to guide you on your path! So you need have no reservations. Open out your heart and I will serve you nicely.

145. Trials come and go in an aspirant's spiritual life. They are God's blessings in disguise. Every time you feel you are defeated, you should gird up your loins afresh and with greater resolution and take a deeper plunge in the ocean of Ram.

146. Practice of dispassion alone can enable you to still the mind. Watch the mind, when it runs during Japa, at once turn inside, and note towards what it runs. That is the object to be positively shunned by you for the next one week at least. Whenever you see that, remind yourself that that is the disturbing feature in Japa; turn away from it. Then you can have an attitude of indifference towards that object.

147. You can practise Asanas and Pranayama on the fasting days also. But stop when you feel least uneasiness.

148. Paschimottana Asana and Halasana are especially good for liver. You can also practise Suryanamaskar. The golden rule always is to be moderate and cautious. You will then derive much good. Asanas will then improve your health and not cause any ill health.

149. Please do not run after the quacks who would perform 'miracles'. You might run into a dupe, adept in witchcraft and regret later. The only way is to "do it yourself". Every Mantra has a great power behind it; and every one has to realise it himself.

150. Siddhis may fail a man just at the crucial moment bringing on untold disasters. So, without the higher Yogas of Bhakti, Jnana and selfless service according to the Gita, it would not be advisable to pursue the isolation of the astral body for its own sake.

151. All Siddhis will come by themselves when the grace of the Lord descends. For earning it "Om Namo Bhagavate Vaasudevaya" Mantra is a repeatedly tried Siddha Mantra. Repeat it with devotion. Lead the life as per the teachings of the Gita.

Chapter Five

DIVINITY AND ITS ATTAINMENT

(i) Unfold the Latent Divinity.
(ii) The Inner Life.
(iii) True Spiritual Experience.
(iv) Glory of God's Name.
(v) Practice of Brahmacharya.
(vi) Conquest of Death.
(vii) For Health and Cure.
(viii) Renunciation and Its Pre-requisites.
(ix) The Blessed Life.

(x) Easy Path to God-Realisation.

(i) Unfold the Latent Divinity

1. Repeat any Mantra. You will get benefit according to your desire and the amount of labour and concentration you put in the Mantra. If you work with tremendous energy, you are bound to get quick result. Om Namo Bhagavate Vaasudevaya is the Mantra of Lord Krishna. He is the greatest of all Yogins and you are bound to get His grace if you pray to Him fervently with great concentration. March boldly in the spiritual path. Be not troubled. Be not anxious if there is delay in the descent of the Divine Light. You are bound to get it.

2. You have within yourself tremendous powers and latent faculties and capacities. You must awaken these dormant powers and faculties by the practice of Yoga. Develop your will and control the senses. Practise regular concentration. Gradually develop Divine nature. When the consciousness passes from the lower to the higher plane, you will realise more and more freedom and bliss of the Self. Your Will will become pure, stronger and irresistible. Will-power is nothing but soul-force. As you evolve, you will unfold new powers, new faculties, new qualities. Now you can change your environments, influence others, subdue other minds, heal others, conquer internal nature and enter into super-conscious state where all fear vanishes. You will become embodiment of courage and strength.

3. There is nothing that the Name of the Lord cannot do. Faith in God, His justice and goodness; heartfelt prayer to Him to help and guide you-—these will give miraculous powers.

4. You have turned at last to the right path leading to God. That is the spirit, Glory to the Lord! Glory, glory to His Name! Repeat it with every breath, you will soon earn immortality.

5. Please come here whenever you have a few holidays. This is your own home. Here is a good field for doing selfless service, too. You will be greatly benefited by a few day's stay.

6. Look at this mischievous mind! From one branch it jumps to another! Give up this quest. Of what avail is information about the lost brother? There is only one brother in the world that is Sadhana! All these earthly brothers are nobodies. If you feel for your brother, pray for Him. The Lord will bless him.

7. Never lose sight of the goal.

8. Do not be weak-hearted. If you want God, you will have to pay the price! After all, the price demanded of you is small, but the reward is mighty big eternal Bliss and perennial Peace.

9. Try to get up progressively earlier. You will enjoy this habit. If you cannot have a room or a portion of a room for meditation, then construct one, close your eyes and build a palace for Him in your heart, where you can commune with Him in absolute solitude. No one on earth will be able to break into this palace.

10. Take one meal on Ekadasi; if you cannot do even this, add to it a light vegetable diet at night. Gradually abandon this and aim at a complete fast. You must develop a strong will-power. Nothing can be achieved by a weakling! Stand up and say "I am the strongest man in the world!" Fancy the world-conqueror (Jagjit) getting unnerved before a day's fast./

11. Keep a small Maala of 10 or 27 beads in your pocket when you go to office. Quickly roll it during the lunch hour and whenever you get leisure instead of wasting your breath in chitchatting.

12. Observe Mauna for 15 minutes—at a fixed time daily. When you realise the benefits, you will ask me for permission to observe Mauna for six hours daily.

13. God (Veerya) created you! God (Veerya) sustains you! God (Veerya) is your real strength! Lose Veerya (God); you will suffer. Preserve Veerya (God); then you will have good health, a sound mind, long life and happiness:

14. The Atman, which is beyond the reach of the mind and intellect has nothing to do with the tricks of this mad monkey called the mind. The element in you that does not believe in Sadhana and spiritual practices is this monkey, mind. Till you bring it under control, it will ever try to mislead you.

15. Do not co-operate with the mind. If it says there is no use of fasting on Ekadasi and prompts you to take food, say that you will not take even water!

16. Enquire, introspect and find what it is that does not believe in this. Do not delay any more.

17. Whenever you are not well, you should observe Mauna and go on repeating the name of the Lord. Short periods of illness are blessings in disguise. Take complete rest. Merge your mind in God. Repeat His Name. Think of Him and His glory. You will not only be cured, but you will be spiritually uplifted too.

18. Lead a well-regulated moderate married life. Even as a house-holder you can be a Brahmachari by sticking to the principles of Grihastha Dharma by moderation and regular worship of God. Marriage should not in any way lead you downwards in your spiritual path. You should keep the spiritual fire ever blazing. You should make your wife also understand the real glory of a spiritual life.

19. Occasional Satsanga or visiting temples will not do. Many are externally religious and orthodox, but inwardly they have no change of heart. They hunt after material pleasures. You should save yourself from such an attitude. Eternal vigilance is needed for success in the spiritual path.

20. You must try to reduce sleep and be regular in getting up at 4 a.m.

21. Kindly write your Mantra in a note-book for half an hour daily. Mantra-writing develops power of concentration. Kindly do not look hither and thither or talk to any one during Mantra-writing. Write with one-pointedness and devotion to God. You will derive immense joy,oD) 5V15

22. Fast on Ekadasi. If you cannot observe full fast, take only milk and fruits once. This is a good practice. It will purify the body and mind. You will come to know the suffering of those who go starving. Besides this, fasting overhauls the system.

(ii) The Inner Life

23. Practise introspection or self-analysis. Find out which Vritti is troubling you. Curb the unholy modifications like anger, passion, greed, jealousy, hatred etc. Develop compassion, cosmic love, truthfulness, Ahimsa and Brahmacharya. You will become a changed being with a changed heart.

24. You must take to introspection and find out your own defects. Read my books 'Sure Ways for Success in Life and God-realisation'; and 'Concentration and Meditation'. You will know the methods of introspection.

25. Remove the veil of ego. Soar high. You have been given birth to achieve a great purpose in life. Never forget this. Rise above the pairs of opposites and realise the Truth. sl26. Intense aspiration to see God is the only thing to be attained in life. All else is mere chaft. rusi

27. If you lead the Divine Life, you will see God quickly. You will then shine as a lion among men, a real man among eunuchs! Be brave. Whatever obstacles come in your way, you should face them, overcome them and march to your goal. Now say: "Hari Om! I am the Lord's pet child!"

28. "Asanas" are a certain type of physical, Yogic exercises which will enable you to keep your body and mind in a very healthy condition and progress in the spiritual path. When you enrol yourself as a member of the Divine Life Society, you will get a chart with full details, from which you will be able to practise these Asanas.

29. You are really God! But due to certain evil qualities which you have inherited from animals, you have temporarily forgotten your real nature. When these evil qualities are got rid of, and when you develop divine virtues, you will again be God. In your Sadhana, you will choose the virtues like truthfulness, courage, tenacity, patience, etc., for being developed in yourself. At the same time you will be trying to check certain evil habits like loose talks, boasting, drinking tea too often, smoking etc. When you fail to control these evil habits you will impose self-punishment (fasting, giving up night meals or extra Maalas of Japa) on yourself.

30. Japa of "Ramakrishna Hari" is the most easy Sadhana to attain God-realisation in this Kali Yuga. Do it with faith, Bhava and also concentrate on your Ishta Devata.

31. Life without lust, egoism, greed, anger, pride is itself Divine Life. Try to lead a life of purity with a spirit of sacrifice. Then you will see God everywhere. There must be unshaken faith in God during trials, disappointments and difficulties.

32. Stick to your daily routine of Japa and meditation. This is very important. This will pave a long way in the easy purification of the mind and knowledge will dawn quickly.

33. Kindly keep the bowels clean. Have long morning and evening walks. Practise Sarvangasana, Sirshasana, Dhanur, Bhujanga and Salabha Asanas. Have light diet at night consisting of a glass of milk and two plantains. Add ginger powder along with the milk (a small quantity, say one pinch). Have regular habits. Observe Brahmacharya. This is very important. Freely use lemon.

34. Live in well-ventilated rooms. Observe rules of sanitation. By regular habits, by giving up bad habits, by regular practice of Asanas, Suryanamaskar, you can be healthy and keep perfect physical condition. Over and above all, repeat the names of the Lord which is the best remedy for all ills.

35. Selfless service in the case of a Realised Sage is mere play, it is intended to indicate the path to unevolved souls. The spirit of spontaneous charity and untiring selfless service permeate his whole being.

36. In spite of all that he sees, reads about and experiences, man still thinks that he is the master of his circumstances and his fate. Resign yourself into His Protecting hands even the preservation of your own self should not be your concern-you are His creation, and it is all His responsibility.

37. Repeat His Name with every breath. Rely on Him. He will surely take care of your goodself.

38. Be not despondent. Depressing thoughts are dangerous. Discharges or wet dreams are due to the suppression of sexual thoughts during the day. It may also be due to over-eating, and due to undigested matter existing in the belly during sleep. Take light liquid food at night. Do Pranayama. Take cold water bath. If such sex-troubles are mental, you must understand the psychological working of sex impulses. They dwindle away. If it is physical, you must do as above. Ultimately, Lord's divine grace and helping hand is the sure antidote for all diseases. Rely on God. Be devoted to purity and piety. Cherish sublime thoughts. Read sacred literature. Naught shall assail you.

39. May God eliminate your lower nature and fill you with Divinity! May He give you strength to abide pure! May the difficulties pass away like rent clouds.

40. Such sincere prayer from the heart of devotee easily moves the Mother, who showers Her choicest blessings on Her Child. Remember when you repeat the Ananda Lahari that it is only through Her grace that you can attain Final Liberation. Even Indra got Atma-Jnana only through Divine Mother.

41. Everything has a purpose. Without His Will nothing here can move! Our duty is to harmonise our thoughts and actions with the Divine Will. We shall then be able to understand the working of the Divine and attain Peace. Miseries come only to awaken man to the purpose of his life. He who learns by others' example does not have to suffer himself.

42. Om is the all-inclusive mystic syllable for Brahman or God. You can meditate upon it. In between, for a minute or so, you think of Om and meditate upon it.

43. Seclusion is not going out of city. It is mental. If you can make your mind void and fill it with divine thoughts, that is true seclusion. Develop non-attachment

(iii) True Spiritual Experience

44. Creeping sensation is due to the charging of the cells with divine energy. Let it go on. Your goal is much higher still. In Pranayama it is the movement of Prana that produces some sensation.

45. Headache may be due to indigestion and heavy load at night. Take only milk and fruits at night. Get up at 4 a.m.

46. You are a man of spiritual Samskaras. Rise up from the worldly mire and become a true Yogi and radiate light, joy, peace everywhere. The spiritual seed must be sown when one is young. It must be allowed to strike deep root, blossom and bear fruit.

47. It is quite true that transcendental spiritual experiences are beyond the grasp of the relative man. And it is natural for a man to feel that he is far away from that Reality. But there cannot be perfect satisfaction and ideal life, except in the actualisation of the Eternal transcendent presence. That includes and transcends the totality of existence and that is the gain of everlasting Immortal life, which can be attained only by a

merciless withdrawal, from separative consciousness or the sense of diversity. So long there is faith in the multitudinousness of objects, there is the loss of the Kingdom of Immortality.

48. Likes and dislikes are a network of attraction and repulsion which hinder the soul's progress towards Infinite Existence. These knots must be cut and the senses of high and low broken, before the portal of Eternity is stepped into. The senses are not given to us for varieties of delusive enjoyments and the mind is not meant to create a barrier between one thing and another. They are all helps in the realisation of the Absolute Whole and if these instruments are misused in life, the person responsible has to pay the penalty of continuous births and deaths. If you do not believe that your earthly experiences are not true, then a wise experience will make you to feel so in course of time.

49. All selfish acts done for pleasurable keeping of the individual ego are immoral and actions directed towards Infinity are moral. This test will guide you in your life. Delusions will not overpower you. Criminal acts are immoral, for they are against the nature of Infinite Life. Such disturbances in the world cannot be set right by anybody, except by one who has realised the Infinite Life. Ordinary men need not worry about the bringing of Eternal Happiness to earth, until they themselves have crossed the domain of finitude. Their only aspiration should be to reach the perfect state first. Internal changes will automatically bring about external changes in nature, for Life is One connected whole. May Lord bless you with proper understanding and dissipate the darkness of ignorance by His benign grace!

50. Arguments lead one to nowhere. God is to be had in the perfect Silence of the heart, purified through selfless service and melted with devotion.

51. Even to have faith in Him, His Grace is necessary. He knows best when to turn a man towards Himself. When man goes heedlessly away from Him towards mammon, He pulls him up; as indeed He has done in the case of thousands of men and women in India, and in several European countries during the world-wars. Wisdom lies in putting our faith in God and in the words of the Great Ones without compelling Him to pull us up.

52. This faith has again to be nurtured in a heart full of devotion to Him; and then alone will His full Grace descend on you: it is not so easy to get His Grace. The grace of Mahatmas can be got only by resorting to them in humility and devotion, and then, too, if only you follow their teachings. May God bless you with knowledge and right understanding!

53. Life is a drama designed by Him and the height of human wisdom consists in saying "THY WILL BE DONE" and playing our parts worthily. If everyone does so and has no attention to anything but the ultimate goal of Self-realisation, we can all become sages "through whom"; says the Upanishad, "God shines in the world" and "what can be a more glorious part to play than that of helping in the achievement of the happiness of the world and finding the Essential Oneness of things?" May God bless you with Atma-Jnana and may you attain eternal bliss!

(iv) Glory of God's Name

54. Anger cannot stand before the Names of the Lord and Kshama and discrimination. Be patient, be cautious. Anger will die.

55. Glory to that Great Ram, Who is ever seated in your pure heart! This glory will naturally fill your very being and flow through every one of your words, every one of your actions and will find expression in every one of your thoughts.

56. Place the initiation card at Ram's feet. After bath and worship, take it in your hands with faith and devotion. Immediately, start your Japa.

57. Write the Mantra, too, in a notebook. This will develop your concentration quickly. Sing the Mantra also; when you are doing your daily Kirtan before you go to bed at night.

(v) Practice of Brahmacharya

58. You have now diagnosed the bad habit as a weakness, a disase and hot a pleasure has do used to in You iod. convinced that a repetition of the evil habit will only bring about incalculable harm.

59. Man suffers only through his own imagination. You imagine you are weak; you become weak. Now reverse the process. Every morning get up early; take a bath, sit before your Ishta Murti; and pray. As you pray, feel that His grace is transforming you and making you stronger and stronger. You have tremendous will-power. Only you have to exercise it.

60. Study my book Practice of Brahmacharya. There you will find wonderful methods for the preservation of the vital force. Most important thing is to keep the mind and body ever busy; not to allow the mind to think of sex.

61. You are the son of God. No Graha or star will have any power over you. Practise Yoga right from this moment. I will serve thee nicely.

62. Draw up a regular programme for the day. Stick to it. That is the way to improve quickly.

63. The next time you ever unconsciously fall a victim to the bad habit, fast the next day. This will remind you not to do it again.

(vi) Conquest of Death

64. If you are doing Pranayama even for 10 minutes, very good. As you inhale, feel that the Lord's omnipotent will-power is flowing into you—it is easy if you will try-and as you exhale feel that the demon of evil habit is being ejected. After a few rounds like this, do Japa and feel that you are pure, Purity itself! Breathe slowly, rhythmically, noiselessly throughout.

65. Do Sirshasana. Take cold hip baths. Give up evening tea. Take light meals at night. Do regular Sadhana. You will be all right soon.

66. Everything everywhere about you is instructive! How many people die every day; How many people were killed in riots! How much was lost in looting! And yet, ignorant man will close his eyes and ears and think that he alone is going to live till eternity with his wife and children! Is there greater foolishness than this? Wake up! Reflect on the transient nature of the worldly pleasures. Conquer death through Yoga.

67. Get up at 4 a.m. and meditate. Reflect within yourself the instability of material possessions and the permanent nature of the great treasure of devotion to Him. By degrees, gain complete control over all the Indriyas. Turn your mind more and more towards Him. You must reach your goal-God—in this very life.

68. Indeed it is an axiom to say that before the Bhakta moves a foot towards Him, He runs towards His devotee a mile.

69. Kindly repeat Om Namo Bhagavate Vaasudevaya daily. This is a very powerful Mantra given by Sri Narada to Dhruva, which enabled the latter to realise Him. Kindly adopt this as your Ishta Mantra. From today you should do at least 10 Maalas of Japa of this Mantra and also write it in your Mantra notebook.

70. Cultivate the spirit of love and humility and the divine compassion and tenderness which filled the hearts of Lord Buddha and Lord Jesus.

71. Kindly try to adjust your Sadhana programme according to circumstances. Cultivate the habit of repeating the Lord's Name constantly— even while you are at work. Remember Him always. Try to perceive and receive the good in everything and see the Lord in all. This is a most effective Sadhana.

72. Kindly try to increase the number of Japa steadily. Introspect and find out the subtle desires of the mind. Control the Vrittis through Viveka and Vairagya. Ever live in the consciousness of the ideal-realisation of God-and strive hard to reach the goal.

73. You can practise Bandha-traya. Start with Pranayama along with Bandha-traya. While doing Trataka you can do mental Japa and also silent Sadhyaya during the time of Mauna.

74. Concentrate on your Ishta Devata. Keep the photo of the Lord and meditate on it. Meditate on His glories such as Sarvajna, Sarvavyapi, Sarvantaryami etc. If the mind wanders change the progamme and take to Japa, Svadhyaya and singing the Name of the Lord. Read my book Concentration and Meditation. You will get all details about concentration and meditation.

(vii) For Health and Cure

75. You can follow the 'milk-cure' system for about two or three weeks at the most. The maximum is a month. One day's complete rest is sufficient before starting it. You can take half a pint of milk every half an hour. The digestive system will no doubt be taxed and nausea and diarrhoea also will occur. But you must bear it with patience. This will purge the body of all impurities and purify the blood.

76. You can have lukewarm water enema daily. You need not practise Asanas during milk-cure. You can read religious books. There is no harm. The result attained after milk-cure is permanent. You can take normal diet after milk cure. Cow's milk is preferable. You can take cold water bath. You must suspend public activities during treatment. If you are suffering from constipation, you should not practise milk-cure without going to a sanatorium.

(viii) Renunciation and Its Pre-requisites

77. Turn your mind back on the madding crowds of worldly-minded persons. Anchor your faith in the Lord and live a life of pure thoughts, high ideals and supreme wisdom. Adopt Ahimsa, Satyam and Brahmacharya

as your guiding stars in life. Refuse to swerve from the path or to look back, and in due course, you will attain Realisation.

78. But prepare for this by practising the necessary Sadhanas. These are all designed to subdue and control the mind and its vagaries and culture the heart towards the ultimate ideal of universal life and love. Put into practice in daily life as much of the 20 instructions as possible, with humility and faith. The more you succeed in doing so, the more will you have mental strength and peace. This will react on your physical condition for the better, and you will gradually grow more and more in strength.

79. Do not give up vegetarianism. Pay no heed to what others say. They are like a fox who lost his tail. Do you not know the animals like the rhino and the elephant, the two strongest and the monkey the most agile of living creatures, are strict vegetarians?

80. There are three elements in the mind which obstruct the vision of the Lord within-Mala (impurities), Vikshepa (oscillation) and Avarana (veil of ignorance). A steady mind will not worry: It is only the wavering nature that brings in worry also. The Mala or the hidden past Samskaras embedded in the mind on account of past misdeeds is responsible for your irritability and excitability. Anger or excitement is a kind of temporary madness. So you are not able to discriminate when you are angry.

81. Mala should be removed by study of spiritual hooks, by Nishkamya Seva and by charity; Vikshepa, by the practice of devotion-Bhakti; Avarana—by deep meditation on the nature of Truth. The Lord's Name is the sovereign specific for all three. Lead the Divine Life. You will soon become a Superman.

82. The first positive step to intense Sadhana is right resolution. When this is made, the next step should immediately follow-"Right exertion". Without right exertion nothing in the world is achieved Therefore, stick to your resolves. Never swerve an inch from the path of truth, purity and love. Aspire to reach the goal in this very birth.

83. The Aura that surrounds every one who leads the divine life protects him from all dangers.

(ix) The Blessed Life

84. It is a blessing to be a Yogi. Practise Yoga and preach. Hatha Yoga ensures sound health, physical and mental. You must utilise this to best advantage by deep meditation on the Atman or the Inner Self. Self-realisation should be your goal. This should be achieved by constant remembrance of God, by righteousness, by a virtuous life and by the practice of Yoga.

85. Saints will only show you the path. They will place before you a potful of nectar. But do not expect them to drink it for the sake of your Realisation. If you have headache, my taking the medicine will not remove. If you have faith in the words of a saint, you should put their instructions into practice. Vain quest for one who would satisfy your uncleansed mind will lead you nowhere. God is within you. He is your great Guru. Can you hear Him? Will you laugh at Him, too, because He does not satisfy your curiosities? Give up this attitude. Fall at the feet of Sannyasins and saints. Attend to their words. Practise. Then you will see God in them all.

86. Start the ideas and ideologies. The world is never poor of ideas and ideologies: in theory we are much more advanced than our ancients. But they practised and lived their modest ideas and thus heralded in their

golden era of peace, progress and plenty. We in our times have all the ideas necessary for achieving the greatest era in history; but we do not live up to them.

87. Your idea of not taking heavy meal is a wonderful one, which is good from every point of view. Kindly stick to it.

88. Please do Sirshasana; it is an ideal Asana, irreplaceable in its benefits. For strength of your legs you can have other exercises and walking also.

89. Practise Sarvangasana, Maha Mudra, Asvini Mudra, Mula Bandha; take Sattvic diet free from chillies; be active always; keep your system cool by applying some good oil on your head daily; avoid constipation-you will be free from piles.

90. Chew some neem leaves and use the Dantaraksha tooth-powder; bleeding of the gum will stop.

91. Chyavanprash is very good for your nerves; it will give you good health. Pranayama is excellent. And, Sadhana, which will put you in touch with the Source of all strength (GOD) such as Japa, meditation, Svadhyaya, etc., is indispensable. These will make you a great leader.

92. Brahmacharya in Grihastha Ashrama is absolute moderation in sexual intercourse. When the couple copulate only with the intention of being blessed with a child to continue the progeny, that is Brahmacharya. Lead the Divine Life in whatever Ashrama you are. You will realise your goal.

93. To become a political leader is a low ambition. To become the leader of humanity which you can only be if you are a spiritual leader, you should abandon all such petty ambitions and engage yourself in ceaseless remembrance of God. No other acquisition will give you peace and satisfaction; the acquisition of a knowledge of God alone can.

94. For rheumatism, you may take a mixture of the following (twice daily after food) :

Sodii salycilas	10 gms.
Spt. Ammonia Aromaticas	20 ms.
Soda bicarb	5 gms.
Tr. Belladonna	2 ms.
Tr. Cardamom	10 ms.
Spt. Chloroform	10 ms.
	(per oz. of water)

This medicine may be taken for a considerably long time. Externally the part may be massaged with liniment of turpentine. Do not take wind-producing foods.

95. The spiritual path is full of ups and downs in the beginning. Maya does not spare anyone. But I am sure, it is the strong spiritual Samskaras in you that have enabled you to withstand her attacks and come out successful.

96. I am delightful to note your resolve to stick to Truth. Many may be the temptations to swerve from Truth; many may be the trials that might have to pass through. But stick to Truth. Truth alone triumphs in the end, not falsehood.

97. Be regular in Sadhana. You will quickly have Darshan of Lord Rama, Train your wife also in Bhakti. Train her to observe Brahmacharya. Reduce sexual indulgence gradually.

98. You have all capacities within you. You have simply to awaken these. You need not beg of anybody. Your selfless spirit will itself bring forth the needed heip at the proper time. Patiently carry on regular Bhajan and Kirtan. Invite your friends. Include children, ladies, servants, etc., in your Kirtan. You are bound to succeed.

99. Love for God and yearning for Liberation from Samsara come and go; and an aspirant living midst the tempting baits of Maya should be ever vigilant, lest he (or she) is led away. That is why I insist that every aspirant keeps constantly in touch with Sadhus and Mahatmas, so that he may keep the flame of spirituality ever alight.

100. Service to the sick is the greatest form of worship of the Lord. But you should have the proper Bhavana (mental attitude). Look upon every patient as the very image of the Lord. Thus you will quickly purify your mind, you will soon have God-vision.

101. There is nothing like the Name of the Lord to keep constant company with; and there is none worthier of our love and devotion than the Lord Himself.

102. Very quickly progress is possible if you follow the Twenty Instructions and maintain the spiritual diary.

103. Kindly make a regular habit of performing Asanas even for fifteen minutes a day. It will do you a world of good.

104. Rapid progress in the path will be rendered more easy if a vigilant watch is kept at the mind's doorway and evil refused admission, thus leaving the inner quiet ever undisturbed.

105. Spiritual path is no pleasant trip- it is pilgrimage, hard, unpleasant and strenuous. But with faith and sincerity, patience and endurance, the temple of Peace and Eternal happiness can be reached by the pilgrim. Start the journey. Do not waste a moment.

(x) Easy Path to God-Realisation

106. Every patient that comes to you is a chance that has come to you to reach the nearer to Him. Do not waste these wonderful chances. Serve and through loving service lies the easiest path towards Him.

107. The colour of Krishna and Rama has a twofold significance. In the higher sense, their colour represents the Akasa. Look at the sky. There is no 'surface' there to have a colour. Yet it looks blue. Sages have asked us to meditate on the Akasa as the nearest approach to Brahman. Similarly, of forms, the nearest to Formless God is the Syama. Syama represents in His Form the limitless, formless, all-pervading God (Brahman, the Absolute).

108. Again, have we not come to believe that "beauty" goes with white skin etc.? Krishna says: "Look at me. I am Syama. And, yet I am the Beauty of beauties". Beauty is not skin-deep. It is hidden deeper, within the very soul of man and woman. When man and woman realise this great Truth, all worldly attractions and repulsions will vanish and humanity will march towards Purity and Godliness.

109. Apply some good oil to your head for cooling the system. Slightly reduce the Sirshasana-period. You may do it now for a couple of minutes only. Watch the effect of this reduction. Keep your bowels always clean. Avoid overloading the stomach. Keep off from chillies.

110. The feeling that the eyes are not properly directed to the Trikuti may just be an imagination. Never worry about it. Go on with the practice of concentration. Mind is the target. Empty it; fill it with God

111. The feeling that the mental Vrittis are increasing is also a sign of health! It shows that you are now-a-days conscious of the evils that had so long claimed fraternity with you. Introspect and find out which evil you have most prominently in your mental make-up. Resolve to root it out. I have discussed the most effective methods of conquering these evils in detail, in my books Concentration and Meditation and Mind-Its Mysteries and Control. Think of the opposite good quality: resolve to develop it. Mark it in the diary. At the end of the day, introspect. Find out how many times you failed in this resolve. Apply yourself again with renewed zeal. There is nothing that you cannot do. Arise. Awake. Win over Atma Svarajya.

112. The shadow will tell you wonderful things. But merely gazing at the shadow is not enough. You should purify the heart and develop the inner 'ear' into which alone the shadow can speak.

113. Purify your heart and mind through the Yoga of synthesis. Do Japa, Kirtan, Asanas and Pranayama. Meditate.

114. Follow my instructions strictly to the very letter. The "Substance" that is inside your heart (GOD HIMSELF) will speak to you; why run after the shadow.

115. Spiritual experiences are granted but to a very few great souls. They should be guarded as invaluable treasures: and through intense Sadhana and Vedantic Nididhyasana you should add to such experiences.

116. Samadhi should become Sahaja, natural and continuous. Even in the busiest part of the city and in the midst of a huge crowd you should be able to do Pratyahara and merge yourself in the Atmic bliss.

117. Bliss is only in Bhuma. Read the Upanishads. Check up your own experience. Expand; expand every moment of your life. You should reach the Infinite in this very birth.

118. Detach yourself completely from the objects of the world. Have no hankering even after spiritual experiences. The great Bhuma Experience alone is worthy of our aspiration. All else is chaff.

119. Live in the spirit of one chapter of the Gita THE TWELFTH. Get it by heart. Get the eleventh chapter, too, and repeat it in a prayerful mood. Get by heart the tenth chapter and try to see God in all. You have already reached Moksha if you are able to do these well.

120. During Pranayama as you inhale; feel that Mother's Cosmic Energy is flowing into you, energising every tissue, and the mind, and as you exhale; feel that all aches, restlessness and other evil symptoms are being drained out through Her grace, again. Follow one Guru. You will quickly evolve.

121. Kindly combine all items of Sadhana mentioned in my Iwenty Instructions. In the modern age only the combined method can bring about very quick spiritual evolution.

122. You should make up your mind to practise Yoga diligently. Fill up the Resolve Form and send a copy to me. Draw up a daily routine. Get up at 4 a.m. Meditate. Do Japa, Asanas, Pranayama and Kirtan. Read the Gita, the Upanishads and other scriptures.

123. The secret of success in the spiritual path lies in right resolution. Only when this is made, the Lord Himself smoothens the path of the aspirant, and helps him in every way.

124. You should always keep up the zeal with which you start the Sadhana, add the Ghee of devotion to the fire of yearning for God-realisation.

125. Let the asthmatic friend take a purgative at first. Let him fast for a day and then he should start raking liquid diet for some days. He should always take hot foods. He should not take oil bath. Let him also practise Bhastrika Pranayama. His stomach should always be very light. Let him take Ephedrine tablets daily, which he can get from any doctor. He can also take an injection of a combination of Adrenalin and Ephedrine. This will certainly cure his asthmatic trouble.

126. Earnestness is the first requisite for success in the path.

127. Try to do a few of Asanas. This will keep your body in a good condition.

128. Take any virtue like Kshama; Satyam and meditate on these virtues early in the morning and put it into practice in your daily programme.

129. Benefits of Mauna are incalculable. Never give up this practice. Rest your mind in God and live in Truth. Little acts of virtues, little acts of purity will help you a lot in your Sadhana. Removal of Vrittis and impurities is the most important Sadhana. The wandering mind must be controlled by sticking to one place, one Preceptor and one progressive method of Sadhana. May God bless you with spiritual attainment, everlasting peace, bliss and immortality!

130. Yours is a pure and noble heart, indeed. The Lord grants spiritual experiences to only a few to encourage them in their onward march, and to assure them that they are progressing on the path. Except the aspirant and the Guru, no one else should know them.

131. You can and should now try to redirect the eyes of one and all who come in contact with you Godward. This will also save you from being bothered with the loose talks which your friend might like to indulge in.

132. He is the Atman in all beings. Surely, devotion to this Atman is Brahmanishtha and will lead the Supreme realisation of oneness, which means liberation from the bondage of Samsara. This is no doubt superior to all forms of Saguna worship even the worship of Lord Krishna in human form. But Lord Krishna is associated with His immortal song-The Gita- which contains the quintessence of Advaita-worship of His form often leads an aspirant quicker to Advaitic realisation, than worship of other deities who are usually resorted to for materialistic ends.

133. Worship the Lord in any form. Real and sincere worship to any form of the same God will ultimately lead to the same final realisation. The main thing is sincerity and keen desire to realise Him.

134. Meditate on Him every morning. Do Vichara. Eradicate faithlessness, which is the root-cause for worry. By steady practice of Sadhana, still the mind and let the Lord's Will flow through you. You should

both have regular sittings for Japa, prayer, Puja and Kirtan. Study Gita daily and try to live up to the Gita ideal of a devotee.

135. Saturate yourself with the idea that you are the changeless, indestructible Atman. Engage the mind constantly with thoughts on spiritual matters. Be on the look out and do selfless service to the poor and the needy and the suffering. Forget the body in such thoughts and service.

136. Seek refuge in the Lord's Feet. Do Likhita Japa regularly and with singleness of purpose. Take any Ishta Mantra and write slowly and distinctly all the while repeating it aloud and filling your mind with the divine attributes of the Ishta Devata. When all your faculties are there concentrated in the Japa, cosmic forces will flow into you and endow you with dynamic strength. How, then, can impure or sinful thoughts find a place in your heart? Do this Japa earnestly and you will find within you an ineffable peace and also find yourself freed from all oppressive fear.

137. The actual marching along the road must be carried out by yourself. There is no alternative and no short cut to this. If you are sincere, you must make the physical and mental exertion that is called for in the pursuit of spiritual endeavours. If, instead of doing this, you merely sit lamenting over your troubles, you cannot expect any progress.

138. First shed the fear-complex. What is there to fear? If this body disappears, another will take its place in due course. The Atman, as you know, is changeless and indestructible. Where, then, is the sense in being afraid of anything? Suggest to yourself that the worst can happen, but that you have no longer any fear in your heart. Go on thinking this till you find all shadows shifting from you completely. Forget your body and engage yourself in some occupation or the other; do not have a single idle moment. Repeat His Name constantly and pray for strength; and you will find that, if you conscientiously make the necessary exertion and carry out all my instructions, you will be filled with increasing strength of body and mind and that you can completely turn over a new leaf. You should know that man is his own worst enemy, if he allows laziness to overcome him.

139. Vikshepa can be controlled quite easily by Yukti. Kindly practise a few rounds of Pranayama before Dhyana. Also when you do Japa, Kindly listen to the mental repetition of the Mantra. If the mind's eye, ears and tongue are all directed inwards, the external Indriyas will become dead. Trataka will also be of great help.

140. You should try to live in Rishikesh and have constant Satsanga at the Visvanatha Mandir. In your meditation room, close your eyes and clearly visualise Rishikesh and Mandir. After all, the whole world is within you! At your own home, in your own heart, you can have all the pilgrimages!

141. The Bhagavad Gita has transformed man a human being into Divine. It contains the essence of Yoga Sadhana. It is the surest pointer to the Godhead in man.

142. Wake up in Brahmamuhurta. After quick practice of Asanas, Pranayama and half an hour of Japa, sit devoutly before the Lord's picture and read the Gita. Read every Sloka, study its meaning and then meditate on the significance of each Sloka. Make each verse a part of yourself. God-realisation is within easy reach.

143. For quick evolution, regular practice and sincere devotion is necessary. Come: it is never too late. Start on a pucca programme from today. I shall serve you nicely.

144. I assure you ere long you will be a thoroughly changed person.

145. Remain a celibate and tread the path to God. You are welcome to join the fraternity of Divine life.

146. Make a firm resolve that you will be a Brahmachari. Then forget your very sex. Engage your body and mind throughout the day in holy activities.

147. Lord Krishna is Vishnu Himself.

148. Some pains are common in the initial stages of Asana practice. Do not give up the practice. The pains will pass away. If you have got my 'Yoga Asana chart' , you can easily practise all the main Asanas. Practise Sirshasana only for a couple of minutes. See that the whole body is straight. Raise up and bring down the legs slowly. Do all the Asanas for one or two minutes in the beginning and slowly increase the period. You will never come by any harm.

149. Feel the presence of the Lord everywhere. Indeed, the Self or the Lord alone exists. When you are alone in the dark, imagine that the Lord is ever present in your heart, and is protecting you. Repeat His Name and see Him in your heart. You will soon conquer fear.

150. Meditate every morning: "My will-power is very strong now. The Lord's power and grace have descended into me now. No one can shake my will! I am the Lord's child. OM. OM. OM." Feel that the Lord's power is in you all the day.

Chapter Six

REVELATION OF THE PURPOSE OF LIFE

(i) Gospel of Brahmacharya.
(ii) How to Become a Yogi.
(iii) The Path of Renunciation.
(vi) Sadhana: Its Vital Place in Your life.
(v) The Inner Chamber.
(vi) Self-purifying Service.
(vii) Education in Independent India.
(viii) Guidance on Yoga Practice.
(ix) Futility of Worldly Life.

(i) Gospel of Brahmacharya

1. Youth is the proper time when man should turn to God. God will be highly pleased with the devotion of a pure flower in full bloom. What is the use of wasting life in vain pursuits and then turning to God in the evening of life?

2. Read the Twenty Instructions often; put into practice as many of them as you can.

3. Get up very early in the morning. Do Japa and Dhyana. Practise Asanas and Pranayama. Read my books Practice of Brahmacharya and Yoga in Daily Life. You will find in them all the instructions you now need.

4. Bow to Sannyasins whenever you get an opportunity. Serve them. Worship them as God. You are sure to acquire Supreme Wisdom.

5. There is hidden in your heart the most powerful Lord, the Source of all strength, vitality. Go to Him again and again.

6. The moment you learn to tap this source of power you will acquire the will with which you will be able to divinise your entire nature. Will-power is the thing needed. It is in you: only you do not know it.

7. Say this moment: "I am the child of the Lord, the Pure Powerful Lord. I am pure. Impure thoughts, Kama and his associates will not hereafter enter my mind." Feel that the Lord's grace flows into you. If impure thoughts come again, do not care. You go on thinking of God.

8. Be regular in your Sadhana. Get up at 4 a.m. Pray to God for strength to control Kama that day. Walk with eyes on the ground. Give up salt chillies and tamarind. Take only curd and rice for three days, as a token of this great change. Then you will always remember that you are a perfect Brahmachari.

9. You will find all the Asanas, Pranayamas and other exercises necessary for achieving perfection in Brahmacharya in my book Practice of Brahmacharya. Combine all the practices and become a giant like Bhishma, Hanuman. Hold their pictures always in your mind. Pray to Hanuman.

10. Be regular in your Japa and meditation. The impurities of the heart will vanish. As fire is contained in all wood and butter in all milk, so the light of God is contained in everything high and low.

11 Pain is medicine. Worldly pleasure is a disease. Where there is such pleasure, there is no desire for God.

12. As for your Dinacharya, you may get up at 4 a.m. or 4.30 a.m. Do some prayer, Kirtan and Japa till 5-15; then have some rest and start your study. This is as for the morning programme. After your study at night, write your Ishta Mantra in a separate notebook for 15 minutes. Then before retiring to bed, once again do some Japa, Kirtan; introspect and review your actions of the day; find out your defects and resolve to correct the next day; then lastly pray again and go to bed.

13. Here is a cure for blood pressure. Take physical and mental rest. Do not take any irritating and alcoholic foods. Do not practise difficult Asanas. Take pure vegetarian diet. iodide of potassium and sodium relieve blood pressure.

14. You should not practise Sarvangasana till you are completely exhausted. A mild practice of it for about 5 minutes is not harmful.

15. You have to take cooling substance like milk to counteract heat produced during Asanas and Pranayamas. Take a good tonic to build up your constitution. You will recover your health.

16. The Lord's blessings are ever with His devotees who ever chant His sweet names and who work in the world as His instrument. Enthrone Him in your heart. Merge yourself in Him. Continuous remembrance of the Lord is the secret of success in life and God-realisation.

17. Ordinarily, you are unaware of the existence of teeth except while taking food, etc. When it starts aching, it compels your attention to it. When you sleep, the ache "disappears". But the Sivananda tooth powder banishes the ache once for all. Similarly:

18. Man forgets the existence of God. The misery of Samsara compels his devotion to God. Temporary mundane joy lulls the mind to a forgetfulness of the Samsara. But the practice of Yoga banishes this pain of Samsara for ever and makes the Antaryamin shine in His own Glory. Therefore, become a Yogi.

(ii) How to Become a Yogi

19. Becoming a Yogi does not involve the abandonment of anyone nor neglect of any duties. It only means switching over from a life of purposelessness to walking in the path of God. It entails only a change of your attitude to life and in the methods pursued for liberating yourself. For, true renunciation is, after all, a matter of the mind

20. By all means live in the world and bear your part in it worthily. But do not allow yourself to be tainted by worldliness.

21. Put the Twenty Instructions into practice immediately, and you will soon find yourself on the road of high spiritual endeavours and realisations.

22. During and in between the various Asanas repeat mentally your Ishta Mantra. This will surcharge your soul, while the muscles are tinkling with racing blood. In the train keep Mauna: make it a vow; and repeat mentally the Mantra. At office, once at least in each hour, put down the pen and push away the papers and sit back; close your eyes, forget the immediate external claims on your attention and pray. Repeat the Mantra for a couple of minutes. Then right away plunge into your work. You will feel doubly fit to do the work at hand. You will never feel tired. On your return trip also, keep the vow of silence: repeat the Mantra. Do not miss even a moment; in the bus queue; or in the railway station, any spare moment soak it with the Mantra. Who dare tell me that he has no time in life to Sadhana?

23. Kindly pursue your Sadhana without relenting. God's grace is ever with you.

24. The Lord lives in your pure heart. Sweep the heart clear of mundane desires. Enthrone Him and Him alone in it.

25. Do not worry about your fate; it can be altered by His grace. Leave the future into His hands. Take care of the present.

26. Live on whatever He gives contentedly. This is the secret of happiness.

27. Do not desire anything except devotion to His Feet. Nothing else will be of any avail. Remember many B.As. and M.As. are loitering on roads, whereas not one Bhakta is neglected by God

28. Real education is spiritual education. Real wealth is the Lord's Name. These two are available to all. No one can prevent your acquiring these two. Lead the Divine Life of Truth, Love and Purity. Observe Brahmacharya. Repeat the Lord's Name. Put the twenty instructions into practice. You will acquire such knowledge that M.As. and Ph.Ds. and D.Litts. will bow at your feet. Follow me.

29. Evil thoughts arise in the mind because there are evil Vasanas in it. This is due to previous evil actions and thoughts. To eradicate them you should replace these by good thoughts of God, Yoga, Saints, etc. Whenever an evil thought tries to enter your mind, quietly start repeating God's Name and thinking of God.

30. The cream of my teachings is contained in the Twenty Instructions. Kindly go through it. Read it again and again.

31. You must become a superman by leading the Divine Life. That is the goal. That is the end to get liberated from this mundane life of birth and death. Gird up your loins and plunge boldly in Sadhana. I shall serve you nicely.

32. Intense faith in the Guru is surely a sign of the Lord's Grace having descended on you in abundant measure. You can transform this miserable life into one of glorious and eternal joy.

33. Try to meditate or do Japa for at least half an hour immediately after you wash your face and teeth, before you go out for your morning walk. Keep this serenity and Bhavana throughout the walk. Look at your toes as you walk and let your mind roam about in the Lord. A similar course of meditation should precede sleep too.

34. Whenever you find a few minutes leisure in the office utilise it in Japa, meditation or study of good books. Give plenty in charity. Charity purifies quickly. Observe Mauna as much as possible. Never indulge in idle gossiping. Utilise that time in Japa and Dhyana.

35. Do not stand on the brink and shiver; plunge boldly into Sadhana and turn your mind more and more away from the distractions of this world.

36. Fast completely on Ekadasi days. If this is not possible or you find it difficult, take only a little fruit and milk and spend the whole day in meditating on the wonderful Grace and Mercy of the Lord.

37. Do not brood over the trials and difficulties on your way. Surrender yourself fully to God, and you will find your burdens automatically lightened. Steadily cultivate the mental attitude that you are but a humble instrument in the hands of the Lord, and that the best a man can do is to do his duty according to the circumstances and leave the results to Him. Steady practice of this will balance your mind soon in pain and pleasure and give you peace and happiness.

38. Asanas and Pranayama will help you a great deal in Sadhana. They are, of course, not the be-all and end-all of spiritual life. Asanas will keep your health. Pranayama will help to steady your mind.

39. You can give Asanas a start. Try to do a few vigorous rounds of Suryanamaskaras. Then do Vipareetakarani Mudra for a couple of minutes. Follow this up by Matsyasana, Bhujanga. Salabha, Dhanur Asanas and also Ardhamatsyendrasana.

40. Have a programme. Stick to it so long as you are at your place. When you are on tour. increase Japa Sadhana and Mauna Sadhana.

41. First get yourself well established in the practice of Yama and Niyama. Be pure. Observe Brahmacharya strictly. You should be pure in thought, word and deed. Then only will the awakened Kundalini be of any use to you.

42. Take cold hip baths. Practise Sirshasana, Sarvangasana, Matsyasana, Paschimottanasana, Mayurasana, Uddiyana and Nauli. Sit on Siddhasana for Japa and Dhyana. Avoid overloading the stomach at night. Go to bed with pure spiritual thoughts. Read books on Yoga, Gita etc. before you go to bed; do Kirtan also. These aid Brahmacharya.

43. God is Great and those who resort to Him even by chance come by great good. Forgetting Him is to take a direct passport to hell. Remember God always; pray to Him and depend on Him and Him alone. Forget the past and ignore the future. Live for God in the present.

(iii) The Path of Renunciation

44. Churn, churn well the contents of the mind. Through regular introspection and religious enquiry of the great question 'Who Am I?' Find out the real nature of the Self.

45. Carefully nurse this plant of spirituality. It will in due course yield you the fruits of immortality. Strive every day to reduce the faults of the mind and of the body.

46. You must be guided by a definite principle. You must have a programme for the whole life. You must know what you are and what you want to become. You must work up for the attainment of the desired goal with zeal, courage and sincerity of purpose.

47. Sannyasa means sacrifice of everything including the body. The Sannyasi begins his Sadhana with "I am not the body. I crave not for mundane pleasures.

48. If you can willingly obey, adjust, adapt with the various temperaments, if you can stick to the path of Nivritti and pursue your Sadhana for Self-realisation, then you are welcome at any time. You need not ask permission. Sincere seekers are always welcome and the Divine Life Society is meant for them. Such true seekers will be able to elevate others from their state of abject ignorance and Samsaric tribulations.

49. However educated, however well placed in society and well cared for by God, you are like children, and go on asking Him for sweetmeats which will spoil your stomach.

50. He is your Antaryamin. He knows just exactly what to give you and when.

51. Worldly ambitions are a positive obstacle for the path to God. They distract your mind, poison your heart and blind your vision.

52. Develop Santosh (contentment). Adore Santosh; he is one of the four sentinels guarding the gates to immortality-the other three being Satsanga, Vichara and Santi. If you get yourself introduced to Santosha, he will in turn bring you in touch with Satsanga, Vichara and Santi. Peace you can have only if you have Santosha. If you are discontented, even millions of rupees will yet leave discontented. Worldly prosperity is governed by Karma.

53. Ram Nam will give you eternal bliss, peace and immortality. Please repeat 'Om Sri Ramaya Namah'

54. The world is under Maya's sovereignty. Man strives to lead a life of virtue; but soon the enchantress Maya leads Him astray. Strange indeed! When will every man escape her clutches by taking refuge at the Lotus-Feet of the Lord, the Source of Truth, of Dharma, the Eternally pure Satchidananda?

55. In the Lord, the Beloved of the Gopis; we are all one. In Him we unite. In Him alone we have our being. Distance and time have no business in that great Experience.

56. Lead the Divine Life of Truth, Ahimsa and purity. Reduce sexual indulgence gradually to nil. Develop the heart through magnanimous charity. Sing the Lord's Name and attain immortality.

57. Leave an interval of say, one hour after the practice of Asanas, before you take to these exercises and massage. Then your practice is fruitful. Always Asanas first, and exercises later. When you perform Asanas, you should be fresh.

58. When you begin to combine Japa, meditation, Kirtan and Svadhyaya, with the practice of Asanas, then you take all the family members also with you to the Supreme Abode. Form into a small group of Divine Lifers. Forget your role as the head of the family for some time; become the spiritual preceptor for the rest of the family. Teach them some nice prayers. Then, tell them some instructive stories from the epics, and lives of saints. Children can also practise the mild Asanas-Sarvanga, Salabha, Matsya (with bending at the neck), Bhujanga, Dhanur and Paschimottana. Treat them with love. See Balakrishna in all. Make them obey you through love.

59. Firmly resolve to lead the life of Brahmachari. Watch the mind very carefully. It is very treacherous; it will try to deceive you in all manner of ways. Read such books as 'Vivekachudamani, 'Vairagya Sataka' , 'Practice of Brahmacharya' and 'Necessity for Sannyasa'. They will inspire you and keep you firm in your great vow. Always remember Hanuman, Bhishma, Sankaracharya and Lord Dattatreya.

60. Kindly read daily a portion of 'Sangeeta Lila Yoga' and 'Sangeeta Bhagavata' during your Svadhyaya. They will enable you to develop devotion nicely.

61. Those who have realised that the sensual pleasures of this world are transitory, illusory, hollow and worthless are fit for the spiritual path. Real aspirants who thirst for Self-realisation should be absolutely honest in every dealing. Man, the master of his destiny, has lost his divine glory and has become a slave, a tool in the hands of sex and ego on account of Avidya (ignorance).

62. Japa is a marvellous divine soap for the mind. It gives a nice refreshing exhilarating spiritual bath. It cleanses the various kinds of impurities of the mind. It induces dispassion, roots out all desires, makes one fearless, gives Supreme Peace, unites the devotees with the Lord, gives health, wealth and strength and long life.

63. Kindly lead a life of moderation and follow the tenets of a spiritual life. Start a new life with a changed outlook.

64. Do selfless service unto the poor and sick and the deserted. Help the helpless. Cheer the helpless. Be a dynamic personality. Practise spiritual life while remaining in the world. This would be a preparation for the higher life. The lower Vrittis and wrong Samskaras have to be eradicated by untiring selfless service and devotion to the Lord.

65. The nature of worldly-minded people is always wavering. In search of real happiness they go after the transitory objects of the world. They falsely imagine that these objects would give them permanent happiness and are disappointed. They again and again do sinful acts in the expectation of happiness.

66. You are a spiritual aspirant. You should follow your Dharma and stick to your principles at any cost. You will not suffer in the least for that. You will be amply rewarded ultimately. Can darkness stand before the light of the sun? Can Adharma prosper where Dharma dwells?

67. But everything has its own turn and time. Anything attempted without due thought and training has very little chance of success. You should first acquire the necessary knowledge and discipline before you proceed to cure the world of its evils. If, instead of aiming at world-reformation, every individual concentrated on perfecting himself the world would advance and progress more quickly. Prophets and Seers will be shaped and sent out by God in His own time, and no one need set out consciously to be one to set the world right.

68. First finish your education, equipment and preparation for life and then dedicate yourself to the service of humanity.

Thousands of such warriors of God are required to wrestle with the materialistic tendencies of the present age throughout the world.

69. Give up cinema-going, reading novels and newspapers. Take moderate Sattvic diet. Live in the company of wise men. Give up bad company. Study Bhagavad Gita daily and try to lead a life of non-attachment to the world.

70. Take refuge in the Lord. Ever repeat His Names. Entertain divine thoughts. Try to eradicate all evil qualities like anger, lust, greed, hatred, malice etc., and substitute divine love, patience, tolerance, mercy and humility. You will be transformed into Divinity.

(iv) Sadhana: Its Vital Place in Your Life

71. Sadhana alone is the Truth of life the only permanent truth, a true friend, guide and solace that is ever-abiding, ever-radiant, that never deserts one in times of distress and sorrow-the real bestower of peace, bliss and immortality. Continue your Sadhana with ever-increasing zeal and vigour. Maintain the spiritual diary which you may send me for review.

72. The change in your place of residence or the loss of the earthly holdings should not deter you from pursuing Yoga till the goal is reached. Do not lose heart in material losses. This is only a trial of your mental strength. This should make you stronger and more devoted to God.

73. Misery is the product of Ajnana or nescience. Bad days are mental creations. In Truth, in God, there is neither Ajnana, misery nor bad days. In Him there is eternal sunshine.

74. Assert your divinity. Negate that you are the body. Negate that the lower mind can have any control over you. Take refuge under the Lord's feet. Repeat His Name with every breath.

75. Command. Evil will flee before you. Assert. Your entire personality will be filled with His grace. Enjoy eternal happiness now.

76. Sadhana: Sadhana is the secret of success. Nothing is achieved without effort. Effort never goes in vain. Bad days will be changed into good days.

77. A fish that accidentally jumps out of the water, feels extreme agony. Similarly a Jiva, when it jumps out of the ocean of Satchidananda and imagines that it is caught in the cage of Samsara, feels great distress.

78. What other remedy can I suggest for your ailment, than that you should get quickly back into your original home God Always remember Him. Always sing His Name. Surrender yourself to Him. Never complain. Never grumble Realise Him in this very birth.

79. Youth is the right age for doing intense Sadhana. Only now you are endowed with youthful energy and vigour. Later, this energy will be wasted in family life, and you will not be able to do intense Sadhana.

80. Continue the Asanas. You should practise all Asanas given in my Yoga Asanas chart. You will then develop a good body, with good health and cheer Pranayama also you can do now. Do not be afraid. Do not go beyond your limits. For two weeks merely inhale and exhale through alternate nostrils, deeply and rhythmically. When you are able to do this twenty rounds without strain, then you can begin to retain the breath.

81. Live the life divine and spread the message all around you. Stand steadfast in the pursuit of Truth and help your compatriots to do the same. Lead the life of service and love and become a centre of light, peace and happiness to the war-distracted population around you.

82. Place yourself unreservedly in God's hands and go on doing whatever happens to be your duty from time to time. Without His grace, we are nowhere, and the height of human wisdom consists in saying to Him in all humility "Thy Will Be Done."

83. God's ways are indeed as wonderful as they are inscrutable. Your Samskaras are good and these are pushing you into spiritual endeavours. Take the opportunity by the forelock and make it serve your purpose.

84. There is no end to human desires and longings, and these will only lead you further and further into the mire of Samsara. The sense-world is at best a blind ally leading nowhere and at worst a bog swallowing you completely. Start on a spiritual quest.

85. God-realisation through Yoga Sadhana is the only goal which is worth man's aspiration. Yes: people do characterise those with a good heart and soft nature, sometimes as mad men! They do not realise that, as a matter of fact, they belong to that group. For, if only they realise that they are harsh to their own Self in the form of subordinates and inferiors! Develop the heart of love. That is the most essential qualification in a Sadhaka.

86. Kindly take 'Chyavanaprash'. It will improve your condition, and cure you of your nervous debility. In winter you can take Shilajit, which is a wonderful tonic.

87. Do not go on thinking of "if's and but's". Your environments, family history and previous Samskaras are all conducive to quick progress on the spiritual path. But the opportunities will slip away, if you do not make a start immediately and pursue a regular and steady course of Sadhana. Do not worry over physical or mental obstructions; they are sent by God as a test and to give you a fillip from time to time. Remember

that there is no easy path to spiritual achievements; unremitting and regular efforts on the Sadhaka's part are required. Therefore, the earlier you begin, the better for you.

88. Asanas and Pranayama, besides conferring on you all good health, mental and physical, will greatly aid in spiritual progress, especially if they are combined with other items of Sadhana.

89. Even evil forces are often God-sent. They turn you positively towards Him. When their work is over they will leave you. Believe me.

90. The most important thing is to keep yourself so completely engaged all the time that there will be no time for you to indulge in self-abuse. Every time you are excited, at once sit down to think; analyse what the cause for the excitement was—the excitement will disappear, you will develop the faculty of introspection.

91. Will? Well, you will have to develop it. Every morning, pick out some virtue and resolve to practise it that day. Or, pick out a vice: resolve to eradicate it that day. When an impulse appears against this resolve, dissolve it in discrimination. Run away from that place. Change the mode of thought. Do one round of Bhastrika. Mentally repeat God's name. Draw strength from Him. One week like this will greatly strengthen your will. If you fail even then, fast for a day and do 10 Maalas of Japa extra.

92. Study some good spiritual books. Be regular in your Gita-Svadhyaya. Be regular in Sadhana. Anything can be achieved by steady application.

93. Do you need to be told about the necessity for keeping up Brahmacharya? Brahmacharya is a real Brahmachari's tremendous inner strength vitality of body and peace of mind. It greatly enhances, in geometrical progression, memory, will-power and general intelligence. It enables a man to win from life whatever he wants and to obtain control over nature itself. You have only to think of Brahmacharis like Bhishma, Hanuman, Jesus, Sankara etc. and their glorious achievements to realise the value of Brahmacharya. And would you sacrifice all the wonderful prospects of such a life for the pleasure of a fleeting moment and even that bounded by desire at one end and pain at the other? For details on the subject, read my book Practice of Brahmacharya. The path is, of course, beset with difficulties and temptations, which have to be, and can be overcome by a course of regular and steady Sadhana. But the efforts should come from yourself. A Guru can only show you the way; the actual walking along it should be done by you and by you alone. There is no substitution, and no short cut in spiritual practices. With sincerity, patience and faith in God, you will find that every successful resistance to temptation and every effort to cultivate good habits will fill you with more and more strength physical, mental and moral. So, start making the efforts conscientiously and patiently, and do not merely sit at the roadside and cry.

94. I give you a start. Try and carry out in your daily life as much as possible of the Twenty Instructions and maintain the spiritual diary regularly and truthfully, and report results to me after a month or six weeks. Remember that sincerity of purpose, purity of heart and faith in the Guru are the sine qua non of all spiritual progress. May God bless you with inner strength to resist temptations and attain peace of mind.

95. Kindly do not lose confidence in yourself. As you think, so you become. This is the immutable law of nature. If you wish to be a great man, so are you sure to become. Your ambition and aspiration, the Purushartha or self-effort, mould your destiny. Be bold and courageous. Lead an ideal life. Struggle hard Strive your best. A spiritual foundation is the basis for all success, secular or otherwise.

(v) The Inner Chamber

96. One who has had a foretaste of the bliss of the Atman in this or even the previous births, would treat worldly enjoyments as worth not even a thought. That is what makes you seek seclusion.

97. Yet, the mind is such a deluding instrument of Maya, that you should beware of it. Introspect, analyse and scrutinise your own inside. Find out if this Vairagya is lasting or fleeting.

98. Seclusion is to be had in the secret chambers of your own heart. External seclusion is at best only an aid to inner seclusion, at a certain stage of the aspirant's evolution.

99. Withdraw yourself mentally again and again from the external life of glamour. Unite your mind with the Lord within. Try to see the Lord in all and thus cultivate a taste for service. This will bestow good cheer and mental peace on you. In due course, the Lord will bless you with Self-realisation.

100. No doubt, internal seclusion needs the aid of external seclusion to some extent, but it is always advisable to train the mind to remain calm and steadfast amidst external commotion. Here the foundation is solid; there is no fear of sudden downfall. As a matter of fact, that is how the mind should be trained

101. Occasionally spend some time in seclusion, devoting all your time in Sadhana. Thus you could train yourself for finally taking up the path of Nivritti.

102. The mind must be trained first. Before that, you will find the same world anywhere you go.

103. This is an active field; if you come here, you have to work. It does not mean that you will have no time for Sadhana in seclusion. Both things, side by side, must go on.

104. Every one has to face this mind, the most mischievous monkey, during his Sadhana. I have given in my book 'Mind-Its Mysteries and Control' detailed instructions for the conquest of mind. Even if you are able to follow to the very letter my twenty instructions, you will be able to control the mind. Practice and Vairagya are necessary. Do Japa, Kirtan, Dhyana, charity, service and Tapas. You can easily conquer the mind. Maintain the spiritual diary and send me a copy every month.

105. You must always try to increase the time you spend in Sadhana, and to reduce the time wasted otherwise.

106. When you develop a virtue, say, speaking the truth, practise introspection at the end of the day and find out even the subtle deviations from this vow. Take steps to prevent a recurrence. Similarly with the vow not to speak harsh or vulgar words towards any one.

107. You have obtained the rarest gift of human birth. Waste not a single minute. Lead the Divine Life. Practise Ahimsa, Satyam and Brahmacharya. Propagate the Divine Life. Bring every one into its folds. Serve the Lord in all. Earn your passport to immortality.

108. With a full knowledge of Yoga, can you keep quiet for a moment? Plunge into the ocean of Bhakti; swim on the waters of Prem; dive into the depths of God's grace; bring out the pearl of God-realisation.

109. Chalk out a programme for yourself, on the model of the one given in "Spiritual Lessons". Include in it Japa, Kirtan, meditation etc. Strive hard to evolve.

110. Those who rely on the Lord and who even so much as try to lead the Divine Life are ever protected by the hidden hand of the Lord, our own Mother.

111. Thou art dearest to the Lord. Be convinced of this. Reflect and try to understand His mysterious ways. In Bhagavata, the blessed Lord says, "Those whom I hold dear and whom I wish to draw unto me, to such ones I send calamities and misfortunes. I deprive them of their near and dear. I take away from them the objects of their affection and attachment, so that they may turn away from the objects illusory and give their heart and mind o me." Realise the inner significance of this proclamation of the Lord. It is a divine act of grace which has opened for you the doorway to the inner mansion of spiritual life. Live an ideal life. Lead a divine life. Do your duty first.

112. Be serene. Be constant even as the ocean shows no rise or fall, despite numberless rivers that flow into it. Be rooted in the Divine and meet all the ebbs and flows of earthly fortune with perfect equipoise. The Lord's grace would protect you from all diversities.

113. Stick to the ideal tenaciously and keep the light of Mumukshutva burning in your heart.

114. The means are as important as the end in Yoga. The path of renunciation is not a bed of roses, but a razor-path. Read again and again Maharshi Patanjali's Sutras. Real peace is to be had within. The Lord is within. Congenial atmosphere which you seek here and there, for which you wish to renounce family life, is within yourself.

115. There is only one Institution for you which can train you to evolve into a full-blown Yogi and that is where Providence has placed you in your own home. Mind is indeed the cause of bondage and liberation: a restless mind will find rest nowhere, except in its own annihilation. The mind should be attacked on all sides with every type of weapon; Japa, Svadhyaya, Isvarapranidhana, Mauna, service, Asanas, Pranayama etc. Bhakti, Jnana, Karma Yoga and Raja Yoga should all be combined.

116. Practise Yama and Niyama first. Two sons are enough! Now turn towards God; and persuade your wife, too. Be gentle and sweet. Show her by precept that the spiritual path is the road to real happiness. She will follow.

(vi) Self-purifying Service

117. Rapid purification of the heart and expiation of sins result from any service which relieves the pain of the suffering humanity. The expanded heart invites the Supreme to manifest Himself there.

118. The true devotee of the Lord sees Him and Him alone in the beneficiary, benefactor and benefit. Thus the intrusion of egoism is obstructed and the Divine in you realised.

119. Though such a devotee does not expect anything in return for his services or charity, the fruits do accrue to him. The gratitude that emanates from the hearts of the thousands of the sick when they are relieved of their suffering will surely rid thee of this bondage to Samasara, and release you from this original suffering-Samsara.

120. Nama-smarana is the real wealth and the best remedy for all ills.

121. Take light food at night, say 2 plantains and one glass of milk. Practise deep breathing. Practise a few Pranayama when sleep overpowers. Repeat OM loudly. Sleep will disappear. Stand up and do Japa.

122. The most essential thing in Sadhana is to get up as early in the morning as possible.

123. Conquer the evil habits one by one. First concentrate all your attention on tobacco. Give up this habit at one stroke! Chew ginger instead for some days. When you gain will-power, you can command other evil habits to leave you alone. (vii) Education in Independent India

124. With the achievement of independence by India, a tremendous responsibility devolves upon the shoulders of those who are in charge of the youth: for those boys are the leaders, philosophers, politicians, scientists and saints of tomorrow. And it should be the aim of every teacher to turn out as many saints as possible from their schools so that India might once again regain her old position as the world-preceptor.

125. Even in the case of those who choose secular careers, a good turn given by the teacher at school might enable them to retain their sanity (it is this that many of the world's leaders lack today!), and a wisdom that would at once provide them with a passport for entry into the realms of Supermen. Indians will then be able to show the path to the leaders of the world, and be in themselves ideal examples for others to follow.

126. Even though proper religious education may not be allowed by the government, every teacher can work miracles if he gives a spiritual colouring to the class-instructions not create any bias even towards the religion of the land on the broadest lines. My idea in this regard is the Religion of the Gita and Upanishads, which is all-embracing. And, at the end of each period a real few minutes' Upadesha might be given by the teacher. If possible, students can be properly trained in the Gita and the Upanishads, in extra curricular classes. Most important of all-the students should be trained to live an ethically perfect life which alone can make them ideal citizens of tomorrow, and saints of the land

(viii) Guidance on Yoga Practice

127. The injunction that the aspirant should be near the Guru When he does the Yogic Kriyas is intended to prevent him starting off on his own, unaided, in which case he is likely, if he overdoes the Kriyas in his over-enthusiasm, to come by harm. There is no harm if you are absolutely moderate in the practice.

128. In the practice of Uddiyana two things are essential. While drawing the abdomen backwards and upwards at the same time, care should be exercised not to be hasty or violent; similarly in the release also. And you should not feel suffocated in the least by the practice. No strain or feeling of suffocation should be felt at any stage. It then becomes harmless: and you can do it daily— do not do more than thrice a day.

129. Avoid over-loading, too much of chillies, tamarind and salt, stimulants, spicy things etc.

130. Take 'Brahmacharya Sudha': you can easily get rid of wet-dreams. Always wear a langotee. Do not take any stimulants in the afternoons and nights.

131. In this world of illusory objects, in this world full of miseries of various kinds, the Dheera (heroic Sadhaka) seeks to find Him and Him alone.

132. Let us learn from the child: just see how it struggles repeatedly to stand on its legs from the first time. It falls many times: it catches hold of a wall or a pillar or any nearby object: and at last it succeeds. Even

injury does not deter its attempts. Similar should be the aspirant's attitude. With a resolute will, give a divine turn to your life. Resort to Satsanga, Svadhyaya, Vichara. With their help stand up. For a man of adamant will, even a league is but a couple of feet. Fear is absolutely unwarranted.

133. Your essential nature Sat-Chit-Ananda: Existence-Knowledge-Bliss. Remember this always. You are born to realise this. As long as this body lasts, it cannot be free from diseases. All the Prarabdhas are to be worked out. But your duty is to keep the divine flame aglow in your heart. Plunge yourself in Sadhana. You will be soon all right.

134. Mere repetition of His Name alone will fill you with abundant spiritual energy.

135. It is not enough if you are able to know about Yama: you should practise all the five Yamas sincerely. Then only will you realise their benefits.

136. Do not worry about the world: it will take care of itself. You should observe Brahmacharya if you want to attain Supreme Bliss, the highest joy. All the sages and Lord Krishna also have said that Mukti can be got through Brahmacharya alone. Have faith and lead the Divine Life.

137. With so much misery and suffering in the world, it should not be difficult for any one with genuine desire to serve, to find out opportunities for doing service to the unhappy and the afflicted. Selfless service is the only Sadhana that will purify the heart thoroughly and purge it of vanity and egoism; all others are only aids to bring about that result. Therefore, serve and develop the Atma Bhava assiduously. It will quicken the peace of your spiritual progress.

138. Select whichever Mantra you like. Having selected, stick to it with concentration, to the exclusion of everything else. The Abhisheka may be done in addition to the other items of your daily routine. You should concentrate only on forms which appeal to you and in which you have faith. The Manasic Abhisheka may be continued; if done with concentration and true Bhava, it will bring about purity and concentration of mind.

139. Deep sleep is mental composing; the trick is mental and so once you learn to stop mental tossing, sleep is automatic. Keep Japa Maala of 108 beads with you while going to bed: stop worrying that you have not slept. Be oblivious of the time; be deaf to the gongs declaring that one more hour of sleeplessness had passed. Roll on the Maala repeating some Mantra. Let the Maala drop of its own accord from your hands as you sleep. Even if on a day you did not sleep at all, you would not feel any weakness, for the Mantra had been vitalising you all through the night.

(ix) Futility of Worldly Life

140. To every one, once the Divine call comes in his life: the wise would not neglect it and allow it to be forgotten in the thick of the battle of sensuous life and its vain struggles. You did well to come to me: it is not the personality as much the eagerness of your high soul. Nurse it; tend it; I shall nicely lead you to your goal of Eternal bliss and joy. Only I ask of your sincerity, regularity and patience.

141. Join the Divine Life Society: they from here are sending a lot of literature from time to time, which are necessary encouragements for everyone in his initial march towards Godhead. These pamphlets take the place of a Guru at hand, they encourage you, correct you and enliven your Sadhana.

142. Those who are content to live in the sense-world and wallow in it may read newspapers, visit the cinemas etc. Aspirants to a spiritual life, however, will find all these distracting their attention from their spiritual Sadhanas and such things are therefore, not at all good for them. One person may be absorbed in a picture, and another in reading the Gita or Upanishads. Both may have concentration in what they are doing. But which do you think would be more conducive to your spiritual life and welfare?

143. Guidance is a necessity. Steady, systematic practice is needed. First preparation is needed. Purification of mind and heart is to be obtained through Nishkamya Karma Yoga; the senses and mind should be trained through the intense practice of concentration and meditation. Will-power must be developed to a great extent by discipline. Make a modest beginning and gradually control the mind and Indriyas. You will make quick progress in the line.

144. A reserved character is not at all conducive to spiritual growth. You should see the Atman shining in every face, even the most irreligious person coming before you. Individual merit or demerit in a person should not be a factor in your responses towards any person, but only the Atmic beauty and love shining in him should draw your mind and feelings and service towards everyone.

145. Look out for an unchangeable, infinite and supreme happiness which must come from a Being in Whom there is no change. Search and find out such Being and if you could only succeed in your quest, then you can get that unaiterable happiness from Him.

146. Sensual enjoyment is attended with various defects. It is attended with various sorts of sins, pains, weaknesses, attachments, slave mentality, weak will, severe exertion and struggle, bad habits, cravings, aggravation of desires and mental restlessness. Therefore, shun all sorts of sensual enjoyments.

147. Give up clinging to this illusory life. Be fearless. Take refuge in Vairagya. All fears will melt away. Cling to the Feet of the Lord. He is your real Friend of friends and Father of fathers. He will never forsake you even though you may forget Him. Adore Him in silence, that God of gods, the Divinity of divinities, Highest of the highest. May He bless you with His love, wisdom, power and peace!

148. Deha Adhyasa can be removed by constant Soham Bhavana and by Neti Neti meditation. Perception of phenomena can be done away by perceiving the Perceiver Himself. Egoism can be eradicated by analysing it to its root.

149. Kama can be controlled by dwelling on the falsity of worldly pleasures, and achievements. Krodha can be rooted out by seeing the Atman in all. Moha can be transcended by constant reflection of the transitoriness of worldly relations. Hope for Kaivalya will not take any note of worldly failures; however the latter may form the basis for that hope. Repeat mentally "As these ambitions and projects prove to be a mirage, let me turn to Kaivalya."

150, Each Sadhaka has to strive for himself and attain the Superconscious state and enjoy the bliss of Samadhi himself. Pratyahara is complete withdrawal of the senses and the direction of the mind to the Source. This leads to meditation, then Samadhi, which leads you to Final Liberation.

151. As an experimental measure, kindly make it a point neither to think about the visions after they pass away, nor to write or tell them to others, nor even to record them anywhere. In other words, simply ignore them. Practise this for, say, one month in the first instance. Then see if they recur, and if so, with What frequency. Your goal is to realise the Self, not to get engrossed in these visions; and the more importance you give to these visions, the greater will be their botheration.

152. Vichara and worry can never go together. Practise Vichara more deeply and more sincerely. Mere intellectual mentation would not do. The thoughts must sink deeper into your sub-conscience. Then you will be rid of anxiety, worry, fear and other evils. Go on with the practice. Rome was not built in a day.

153. Silence; still greater silence; inner tranquillity and a complete cessation of the 'I' thought-that is the secret. Shut out the senses. Peel out the Koshas one by one as you peel an onion. It is bound to be hard struggle when you come to the inner cores. But persevere; you will succeed.

Chapter Seven

REVELATION OF THE FOUNTAIN OF BLISS

(i) Ego-dectomy.
(ii) Satsanga.
(iii) Inner discipline.
(iv) The All-pervading Presence.
(v) The Ideal Grihasthashrama.
(vi) The Essentials of Sadhana.
(vii) Nil Desperandum.
(viii) Systematic Sadhana.
(ix) Secret Fountain of Joy.
(x) The Spiritual Tonic.
(xi) Siva's Abode.
(xii) National Reconstruction.

(i) Ego-dectomy

1. For hyperacidity you must take proper medicines. Take 7 or 10 grains of soda bicarbonate in an ounce of water, twice daily. Fast for two days and take lemon juice, with ginger-essence. Practise Mayurasana, Yoga Mudra and Maha Mudra. Take food which gets easily digested. For constipated bowels a dose of castor oil may be taken. This treatment should be continued until full recovery. Weekly fast may be observed if possible taking only lemon and ginger-essence mixed with honey.

2. Without His help even an atom cannot move. Have full faith in His Name. Worship Him in your heart-lotus. Offer all the works and its fruits as flowers. You should not lose faith when the difficulties come. His Name is the boat to cross the ocean of Samsara in this Kali-Yuga.

3. Remember that you are only an instrument in the hands of God, that God is everything: God does everything; God is just; then you can get rid of Ahankara. All evil qualities proceed from anger. If you control anger, all evil qualities will vanish by themselves. Practise self-analysis or self-examination for ten minutes, before you go to bed. You will soon attain everlasting peace, bliss and immortality.

4. Never entertain any negative thought. Fear is thought in your unconscious mind. Find out the cause and remove it. If you entertain any mean and fearful thoughts, then you get into that situation that you have envisaged. So always watch your mind and thoughts. If you take care of the thoughts, then there will be no cause to fear. You should not hold a fearful thought. Always entertain noble and courageous thoughts.

5. You must first know yourself. You need to know that there is a perfect picture; an all-powerful blissful Self is there in your very heart. You must diligently seek after this perfect pattern, which is hidden deep in your nature, and once it is found, you must strive to mould your conscious life to its pattern. Those who do this need have no fear; there is nothing to fear. You have to live and to think and to act in conscious understanding that you are channels of God's universal life and once you let this fact take possession of us, you become filled with Divine Fire.

6. Devotion to the Lotus-Feet of the Lord is the surest cure of all the ills of Samsara. Glory to the Lord!

(ii) Satsanga

7. The benefits of group Sadhana are incalculable. Compare the illumination of a hall where there is one light, to another where scores of lights are lit. Surely the brightness of the latter will be much greater than that of the former. The power that will be generated by a group of Sadhakas praying to the Lord, singing His Name or meditating, is surely infinitely greater than the power that individual Sadhakas may generate in their own abodes.

8. A corporal spirit will also be created in the minds of all the Sadhakas who will develop the espirit-de-corps, which would in due time grow into world brotherhood. Such occasions afford ample opportunities for Sadhakas to compare notes with one another. A competitive spirit is also stirred in the heart of each one; this is a healthy spirit, for it will enable each Sadhaka to vie with his fellows in progress in Yoga Sadhana.

9. Sing the Lord's Name in unison. Pray in unison for the unity of mankind. Meditate in unison for the Lord's grace to descend on humanity. One item of the programme should be "selfless service". On that day the entire group should visit some area inhabited by the poorer classes and seek service to His children. Instructing the poor in health and hygiene principles, rendering medical aid, spreading the glory of the Lord's Name among the poor etc. might form the work. Have the heart; opportunities will offer themselves galore grasp them.

10. A heart full of devotion is the highest price of Divine Grace. The Lord is not so much pleased with one who offers plenty of riches to the Lord, as he is to the poor, who has a devoted heart. So price devotion as the highest while offering anything to the Lord.

11. Continue with unabated zeal and enthusiasm the spreading of the Divine knowledge through all possible means. Try to bring out one leaflet every month.

12. Always keep a good stock of 'Twenty Important Instructions' and the aims and objects of the Divine Life Society. You can thus contribute to the dissemination to a great extent. Whenever you write letters to friends, enclose a copy of these important instructions.

13. Be regular in your Sadhana. This will impress people greatly. You can easily help many others by your own experiences and wise counsels.

14. Utilise some hours in a week for Nishkamya Seva. Allot a particular time to observe Mauna. Do not mix much with worldly people. Go on with your Sadhana more vigorously and earnestly.

(iii) Inner Discipline

15. Have courage. Be cheerful. Be courteous. Be a dynamo of irrepressible happiness. Assist everyone. God's love is in you and for you. Share it with others through association. Do not court separation from the creatures, but unite with them in love. Discipline the Indriyas. Keep them under perfect control. Subjugate them through Viveka and Vairagya. Lead the life of a Sannyasi at home. Reduce your wants. You will attain self-purification.

16. Lord Krishna says "Yajnanam Japa Yajnosmi-of all Yajnas I am Japa Yajna." Do the Japa with faith and Bhava. Increase the Maalas of Japa from 100 to 200. This will purify your mind soon.

17. Do five or ten rounds of Sukhapurvaka Pranayama and two rounds of Bhastrika Pranayama. You can control sleep if you practise this daily.

18. Fast on Ekadasi days without taking a drop of water. If you are not able to fast completely, you can take some milk and fruits at night. You should fast when the passion is troubling you much. Observe Mauna on fasting days so that the tongue can be controlled by double method. Mind will deceive you. Do not hear the words of the mind. Become a spiritual lion.

19. You need not do physical exercise after the Asanas. But if you get time in the evening, you can take a brisk walk in the open air.

(iv) The All-pervading Presence

20. Indeed, the Lord dwells in all. Beneath the tattered garments, pervading the emaciated body of the poor, smiles the Lord, the Source of bliss! He is there to give you an opportunity to discriminate and serve Him there. What need has He for 'Knowledge'; yet in dissemination of spiritual knowledge is a chance for us to expand our heart, purify it, and make it fit for the Light to descend.

21. Feel the presence of the Lord everywhere, in everyone. Greet every one with a smile, with a heart of love; serve every one bearing in mind that the Lord dwells in him. Repeat His Name always. Sing His glories. You will soon attain your immortal abode-Kaivalya!

22. Everything that happens in the world has the Lord's hand behind it. In fact, He is the real doctor; we are all mere tools in His hands. For the fulfilment of His Divine Mission, He brings various people together. Let us bow to His infinite Power and Mercy.

23. Art is an expression of God. Artists are His images. Glory to the Leader among artists! Yet, what an immeasurable joy is yours when you combine Yoga (devotion to the Lord) with the work of the day! Repeat the Name of the Lord with every breath and carve out immortal glory!

(v) The Ideal Grihasthashrama

24. A good wife, a worthy jewel, is the materialisation of the Lord's infinite Grace for one who treads the Pravritti Marga. Harmony in every walk of life is a rare gift of the Lord to a couple: the partner should be a true companion in every sense of the term.

25. On this vast common background it will now be easy for both of you to paint the delightful form of the Lord. That is the most important. Both of you should aim at leading a life of purity and devotion to the Lotus-Feet of the Lord. Both of you should aspire to be virtuous. Both of you should aspire to be charitable, hospitable, gentle and noble.

26. Grihasthasrama is a safe rung in the ladder of evolution to Godhead. Follow the scriptural laws and enjoy infinite bliss. True union can be established on the spiritual basis. Both of you should aspire to realise the common goal Life-God-realisation. When the couples who live around vie with each other in materialism and in their individual capacity to drag each other down, both of you should advance rapidly in the spiritual Sadhana. What a novel competition? What a blessing it is to have such a competitor as the life-partner!

27. Both of you should utilise your leisure hours in some sort of service giving free education to the poor and deserving, contributing to the spiritual literature of the country and to your individual Sadhana and Svadhyaya.

(vi) The Essentials of Sadhana

28. The Lord and the great sages like Narada all the saints and Yogins-will be delighted at heart when their mortal children sing His Name. To me it is the joy of my life. The holy vibrations that emanate from the Kirtan Mandapam will infiltrate into the darkest corners of the world and will chase out the diabolical forces wherever they are hiding. Glory to the Lord's Name; glory to the devotees of the Lord who sing His sweet Names! Service of Bhaktas is my life's mission.

29. Stick to the resolves you have now made. You will make wonderful progress in the spiritual path. A right resolve is the thing that is required to push you forward in the spiritual Sadhana. Gradually you will be able to conquer all obstacles and shine as a dynamic saint.

30. Fast on Ekadasi days without even a drop of water. This will bestow incalculable benefits on you. Tea, smoking, cards, cinemas, novels these you must shun ruthlessly without any leniency. Then alone you can hope to acquire great virtues. What are these silly little play-things of worldly-minded people for you, who are a spiritual giant. Do not give leniency to the mind.

31. You should do at least 20 Maalas of Japa. Try to increase the Japa gradually. There is nothing as great as Japa with Bhava and devotion for the attainment of Chitta Suddhi.

32. Evolve. Then renounce.

33. You can learn a lot here; and you can practise intense Sadhana here for a short while and a preliminary to your practices at home. It will give you a sound basis.

34. Sleeping during the day is a harmful habit. Avoid it. Try to get up earlier in the morning. If you devote the early morning hours and evening hours to Sadhana, no one is likely to disturb you. God will be highly pleased and will give promotion to the higher standard .

35. Never worry; only repent intensely. You are a lion-hearted aspirant. What is there great in never falling. It is heroic only when you get up each time you fall. You in your ignorance did mistakes in the past; but there is no time to worry over it. Do Sadhana, pray, repeat His Name; He is the cure, he is the Comforter. He is Patitapavana, Surrender to Him and determine never again to fall a prey to temptations. In the case of a determined aspirant, no past record can be an obstruction; have faith in Him and march forward: you are in the front line..... fight your way through.

36. If the barrack is too crowded and disturbing, why not go to some quiet corner in the vast parade grounds, to some quiet place and do Japa? Try to 'get away' from disturbances: at first you will have to get away bodily, and soon a time will come when you will be alone even in a crowd

37. In train, do mental Japa all along the journey, never waste even a minute. Read Gita, sing His Name. Train journey is a Divine chance for people who are otherwise always engaged

38. The first qualification of the aspirant is to have a self-introspective mind. He should notice his failures and try to avoid them as far as possible. Perseverance is a wonderful quality which you cannot overlook. You must be ever persevering.

39. You can fast on another day to compensate the failure to fast on Ekadasi. You should do preferably the day on which you found out your mistake.

40. Watch the Vrittis of the mind. Be ever on the alert. Never swerve from your Sadhana. Give up unnecessary chitchatting. This drains away much energy and time. But at the same time do not put up a peculiar wry face or serious attitude of silence with indifference. Be happy and cheerful. Never hurt the feeling of anyone.

41. Whenever you get spare time during holidays etc., do Anusthana i.e. a fixed number of Japa, much more than the daily routine. Study some inspiring spiritual book for at least one hour daily. Japa, prayer, Svadhyaya and study— these should be kept up regularly.

42. Regularity is the first essential element in Sadhana. Make it a point to do some real service to one of your fellowmen daily, without any interest or expectation of reward. You will accelerate your progress substantially.

(vii) Nil Desperandum

43. Never despair. All the troubles are for the betterment of the self only. Everybody got his birth according to his desire and Karma done in the previous birth. But the beneficent Providence assigned to one such a place where he can carry on with his mission of life with vigour and enthusiasm, thus defeating the purpose of Maya.

44. Learn to discriminate and develop dispassion. The world is a mirage in the Eternal Being; understanding this, be content and happy. Everything is preordained and if you are destined for anything else, you are sure to get it. Always sing His Names and repeat His Name. Have you not heard how low people have turned into dynamic Yogins. Even an atom can be turned into a thousand effulgent suns by the grace of the Lord. Pray to Him with fervour; you will get His grace.

45. None of this despondency, none of this hesitation will not affect you, if you become a member of the Divine Life Society and help yourself to all the facilities for starting on the path of spiritual endeavours. If you fail in any respect, do not get discouraged. Try, try again. Make failure a stepping-stone to success. Study the lives of saints. See how they battled against worse obstacles and succeeded in becoming the elect of God.

46. Do not look upon Yoga as something beyond you or as calling for any extraordinary efforts. You can remain in your station of life, carry on your work and at the same time embark on the Yogic path. Do Japa, meditation and Kirtan regularly everyday. Purify your heart by selfless service to others, feeling all the time that you are but the instrument of His Grace; and when the heart is purified, you will have inner illumination to enable you to tread the path of high spiritual endeavours bravely.

47. So long as you pursue the path with courage and determination, success is only a matter of time. Remember the saying "Rome Was Not Built in a Day." Nothing worth achieving is attained without trouble. The result will have little value.

48. Behold the Blissful Presence of the Lord here, there, everywhere in this and beyond this. Nothing can dare attack you, no undesirable tendency can pierce you as long as you are in the invincible fortress of faith and devotion.

49. Everything will be still more peaceful. The all-merciful Lord will shape your circumstances. Now joy, now pain; nothing lasts long, but through these you grow into perfection. Leave the quarrels and evils unnoticed; ignore them, they will take to their heels: rest in the heart of the Lord, outward conditions will change themselves. All will be peaceful. Be happy, in all conditions, rejoicing in Om Namah Sivaya.

50. No mere reading: you have to study, then charge every cell of your being with these sublime spiritual thoughts; thus grow into holiness; yours will be all glory and blessedness.

51. Love all. Serve all. See God in all. This is real religion; this is divine life. Persevere in the Sadhana that you have already undertaken. Sandhyavandana and Puja are greatly purifying. Their neglect may lead to evil effects.

52. Deep breathing itself will give you tremendous power. The breathing should be rhythmic and steady. Heart also will be strengthened

53. Diseases are the effects of past Karma. They come to purge you of these Karmas. Karma can be destroyed by two means: the Lord's Nama and Purushartha or right effort.

54. Take the Lord's Name with every breath.

55. Even a dry leaf cannot be wafted in the wind without His Will; and as we are all His beloved Children, His will cannot but work out to our good. He being the Antaryamin, knows what is good for us; not we. To

rejoice at what He gives us, resting where He places us, taking all that comes as His blessing and repeating His Name, glorifying Him in all our actions, words and thoughts-that alone is our duty.

56. The actions of godmen are beyond the pale of our reasoning.

57. From one point of view the immortal glory of saints is even more immortalised by their meeting with their end in tragic circumstances. Remember also the case of Lord Jesus and Sri Krishna Himself.

58. The mass massacre is not so much the outcome of individual evil as the inevitable necessity demanded by the evolutionary nature to renovate the universal living as ordained in the Divine Plan. Such unpleasant experiences in general existence indicate a brighter future. To correct the world or the external circumstances, one should correct himself within.

(viii) Systematic Sadhana

59. Whatever spiritual practice you do, either Japa, practice of Asanas, meditation or Pranayama, do it systematically and regularly every day. If you persist in your Sadhana vigorously and diligently, if you are regular and systematic and punctual in your Sadhana, you will attain success. Sadhana is a means to attain the goal of human life. Sadhana is steadying the mind and fixing it on the Lord.

60. Kindly take care of your health. It is of utmost importance. Without good health, you cannot have speedy progress in any walk of life. A weak body will have a weak mind attached to it. A body full of ailments is a hindrance in Sadhana. You need not do Sirshasana when you are suffering from fever and cold. When the fever passes off, you can continue.

61. Take plenty of vegetables. Give up heavy night meal. Take only milk and fruits. If possible take 2 plantains and one glass milk with sugar at night. As soon as you get up from bed, take one glassful of water, which is kept in a copper vessel overnight. This is Ushapana. This is very good to cure constipation. Kindly do Bhujanga, Salabha and Dhanur Asanas. You will have good motion in the early morning. Fast on Ekadasi days.

62. Feel that God is the inner Ruler, Who manipulates your mind, body and the Indriyas. Therefore, give up the thought that "I am the doer." Feel "I am the Nimitta or instrument in His hands. God works through my hands, eats through my mouth and sees through my eyes."

63. Age is no bar in Divine Life. Everybody can come and have a dip in this ocean of Bliss. But the only qualification is sincerity and faith. Those who have faith and sincerity drink the nectar of immortality.

64. Daily, before going to bed analyse the whole day's activities. Thus after a month you will enter into a region wherein the peace and bliss abounds. So many vistas will stand open to you and you will be able to march on to your goal.

65. Stick to your path. I will back you up. I shall serve thee nicely. March on. May the Divine Flame grow brighter in you! May joy, bliss and peace abide with thee for ever!

66. Well begun is half done. Depend on God to make your Sadhana a grand success. Please stick to the resolves at all costs.

67. Anger can easily be eradicated when you reflect for a moment that it serves no purpose. It only destroys the feeling of goodwill and love that others have towards you. Much more can be achieved through love than through anger and terror. That is my own personal experience.

68. Accumulate the wealth of the Lord's Name. It is robber-proof treasure.

69. Prolonged concentration is meditation. But meditation can also be on ideas or ideals or any type of thought, while concentration technically means a process of prolonged fixing of the mind on a certain object. internal or external.

70. Japa and meditation could be done simultaneously; rather it is the best process in the beginning of Sadhana. If you are not able to get full concentration of mind when you sit for meditation, then you may commence Japa while visualising the form of your Ishtam.

71. In the long run, the Mauna of speech becomes Mauna of mind. Primarily it has no connection with the concentration of mind. On the contrary, when you observe Mauna, your thoughts are more divergent. That is why it is always advisable to utilise the period of Mauna in Japa, meditation, self-analysis or introspection.

72. Kindly go through the book 'Mind, Its Mysteries and Control' and carefully follow the precepts contained therein. You will have perfect mastery over the mind. You are progressing nicely. Keep up the zeal and push on steadily on the path. Be vigilant and ever alert. Be steady and steadfast in your faith. Introspect and look within. You are sure to achieve the life's goal-Satchidananda Atman.

73. You say you have no time! But have you time to chitchat? Cut down wastage of time. Introspect. Check yourself every moment. You will find a lot of time for Sadhana.

74. Even if most of the items in the diary show 'blanks' , you should send a copy to me. If you make this a rule, you will be inspired to keep up your Sadhana, as you would be ashamed to send blank form to me.

75. Walking will do for physical exercise. It should be brisk and methodical. Please try to walk lone. Also, please repeat your Ishta Mantra even while you walk, and try to keep up your meditation on the Lord in your heart.

76. Develop your concentration and single-pointedness of attention through Mantra-writing. For this you must consciously try to stop all other intruding thoughts from your mind during the writing. It is best to finish the Mantra- writing early in the morning, as the first thing to be done before starting, the day's work.

77. Evil thought is the most dangerous thief. God-thought is life nectar. Virtue is the most precious treasure. Cultivate good thoughts by studying the scriptures, by Satsanga, Japa and meditation.

78. Happy is he who is desireless, who is free from hatred and jealousy. Happy is he who rests in his own inner Self through meditation.

79. Meditate on Lord Sri Krishna's picture. Concentration comes when the bubbling up of egoism stops, at least for the moment. For stopping it, one has to practise selfless service to humanity (to God's creation) in thought, word and deed. Do as such You can also do some regular charity.

80. You need not worry about Kriyas because your goal is the Highest. It is Self-realisation the realisation of your bodiless Cosmic Self. The body is only a vehicle for your Sadhana. You need not take a bath in the morning early, but you must get up at 4 a.m. Do Manasic Japa and meditation from 4 a.m. to 6 a.m.

81. Place yourself unreservedly in His hands; and be prepared to take whatever comes as His Will and Grace. Once you have taken Him as your Father and Guide, your only business is to go on thinking of Him and doing everything as prompted by Him. He knows what to do with you.

82. You will be very successful as a teacher if you practise Yoga and purify and energise yourself beforehand. Start today with redoubled vigour. Introspect. Eradicate all evil qualities. Only one who is completely free from evils can teach others to be pure.

83. Follow my twenty instructions. Start Sadhana in right earnest. Be regular. Record your Sadhana. Introspect and pull out your bad qualities-record them also in the spiritual diary. Evolve. Become the teacher of mankind.

84. Concentration and meditation as a major item must be done in a sitting posture early in the morning, preferably from 4 a.m. to 6 a.m. But if you cannot sit up on account of piles or other ailments, you can just concentrate and meditate for about twenty minutes in a sitting posture, then you may lie down and continue your meditation.

85. Give at least one-tenth of your income in charity. Of course, you can give as much as you like without making yourself miserable. There is never any limit to charity. But always give with a good heart.

86. You will have peace of mind if you analyse the cause of peacelessness.

87. Surely the son of such blessed souls as thyself and thy wife will naturally find the home atmosphere conducive to spirituality; but till your son is established in the path of righteousness, it is your duty to protect him from evil company, to infuse into him devotion to the Lord, and to make him read the scriptures-the Gita, the Upanishads etc. May He enable the boy to shine as a Yogi in due time!

(ix) Secret Fountain of Joy

88. All the external exercises are the means to attain the Goal. Never lose sight of the Goal. For that you must gain purity of life and thoughts, a controlled mind and a perfect heart devoted to God. Maintain an unbroken flow of divine thoughts through you. Let the hands and the other sense-organs be doing their work in your worldly activities; but give your heart and mind to Him. Let your inner self be always at the Altar of your Ishta. Then sins can never touch you; disappointments can never worry you; failures can never upset you, dejections will be unknown to you. You shall be ever happy, cheerful, balanced and God-full. This is the secret of Real Joy.

89. Happiness and peace will be yours if you but resign yourselves into His protecting hands. Out of destruction will surely come new life, as the sprout from the seed.

90. God is infinitely merciful. He is ever kind to His devotees. He tests His devotees in various ways. He sometimes sends wealth and riches. Sometimes he sends calamities. He wants that His devotees should never forget Him in prosperity. The devotee should rise above sorrow, miseries and pleasure.

91. That you are not getting the desired results is an idle doubt. Maya is powerful and She is up against you to delude you from your self-chosen Divine Path. Do not yield; what you want you will get if you keep to the game long enough: this is much true in Yoga as it is in Life. Be patient, be persevering, be sincere.

92. To demand any reward is to lose what is actually coming to you. Do Yoga in a pure Nishkamya spirit.

93. You must learn to add to the Yogic exercises some selfless service of love, Japa, Kirtan and meditation. Root out your hopes of coming to some profit through Yoga-practices. Become a dynamic Yogi, and serve, love and give. Realisation of the Truth and meaning of Aham Brahmasmi; will dawn on you all unawares flooding you with bliss and eternal joy.

94. You are not weak. Your imagination is weak. You are strong. You are the decayless, immortal Atman. Feel this strongly during the waking consciousness. Never give room for despair and gloom. Be a hero. March on boldly.

95. God has His own ways of turning a man from the road of hell to the path of virtue. I am sure that the financial and physical reverses that you have had to suffer are positive indications of God's grace descending on you; especially because simultaneously your mind has been turned Godwards.

96. Come, come! Open out your heart to me. And I shall surely serve you, and guide you in the path to immortality. You are not born to perish like moth in fire; you have a much higher purpose in life God-realisation. Have faith in God. You will surely succeed

97. Initiation through dream is extremely auspicious.

98. Do not neglect to obey the instructions that He may convey through dream; and do not go about asking everyone's opinion over such experiences. They should not be told to anyone except your Guru. Stick to one Guru and obey his instructions implicitly till the very end.

99. Kindly have intense faith and devotion to Him. Have burning aspiration to have His Darshan. Pray, sing, meditate, do charity; see the Lord in all; serve and love all.

100. Cheerful thoughts are the best of all tonics. Thoughts have a tremendous power. A man is the master of his destiny. In sleep there is no trouble. So if you detach your mind from the thoughts which trouble you most and turn them towards God, you will have speedy recovery. God is never unkind to anyone. He is always good. Only thing is that He desires you to remember Him and have full faith in Him.

101. God's Name is the panacea for all mental and bodily ailments.

102. I will never forget thee, because thou art my own Self 1 This Atman pervades the entire universe. Thou art That (Tat Tvam Asi).

(x) The Spiritual Tonic

103. Do not be afraid. You are saved. Lord Narayana is your guide and Saviour! Where is fear for you? Worry not. The Divine Helping Hand is beside you.

104. Prarabdha is the cause for this body. Prarabdha works out through this body. The Law of Karma is inexorable. O disease! O old age! O death! You remind man that he reaps what he sows. You teach him a

lesson that he should be righteous at least henceforward so that he shall suffer no more. The Atman is beyond disease, beyond old age and beyond death. Meditate on that undying Essence.

105. When you do Japa, identify yourself with that part of mind which repeats the Mantra; dissociate yourself from the part which reflects the physical suffering. Get into a condition of deep sleep, with the only awareness of the Mantra. Practise, practise, you will get it.

106. If we had surrendered our ego completely to Him, and if everyone had been content in being led by Him, then there would have been no suffering at all. Like naughty children, man quietly swallows a handful of mud, while the Lord is waiting with a potful of nectar: the Lord from within says that eating mud is not good. After a few warnings like this, further remonstrances are not heard, for the "hearing" is dulled by repeated mud-eating. What else can our Divine Beloved Mother do now? Sufferings come; but these are also blessings, for through them the Lord purges out your sins. It is like the mother giving castor oil to enable the child to purge out the matter it has swallowed. Stop this mud-eating now at least. Turn to Him. Hold His hand and be led by Him. He will lead you on the right path.oy

107. Markandeya did this— he surrendered himself to the Lord and so earned immortality. You must do intense Purushartha. You must meditate and enter into deep Samadhi. In Nirvikalpa Samadhi all Karmas are burnt in a moment.

108. Why should you think that you should be born again to do intense Sadhana? Surely you could achieve the life's final goal God-realisation in this very birth. This is your birthright. Aspire for it. Struggle hard. Try again and again and stop not till the goal is reached. It is not yet late. Wake up. Gird up your loins! Start doing sincere Sadhana from this very moment. You are destined to achieve a great purpose in life. You must not waste a moment in vain.

109. It is no doubt true that the world is full of miseries. But it is the best teacher. The world is the best place for a good aspirant to evolve very quickly.

110. Aspirants should never recollect the past, except to encourage them to undo the mischief that has been done. You need not be discouraged. You can redeem yourself; even now there is time. Do not waste it in vain regrets.

111. Passion and anger are man's great enemies. Stop them anyhow now. Do bountiful charity so that they may be ameliorated. Serve the poor and the sick as your own Self. Control your tongue. Take cooling, Sattvic, non-stimulating diet i as

112. Momentary Vairagya is not at all helpful in the spiritual path. A fiery determination to stick to the path of renunciation till the end of life steadily applying oneself to Sadhana, strict obedience to the directions and teachings of one's preceptor, power of enduring the Dvandvas, spirit of selfless service all these are needed for this path.

113. Think over the matter and introspect well. Come to a decision only after deep thinking and judging yourself correctly. A life of moderation and discipline while living in the world itself can bring about and prepare you for God-vision.

114. Prepare yourself and if you find that you can stick to this path, then you can renounce the world.

115. Blessed is he who suffers: for in his heart the Lord remains ever enthroned. Yes: do pray for ceaseless trouble, so that you might have ceaseless remembrance of the Lord. The Name will give you strength; the thought that all this is the Will of Lord will give you power of endurance.

116. Observe Mauna for three days or a week; take very light diet; go on ceaselessly repeating the Lord's Name. Do intense Japa. This is an effective Anushthana.

117. A saint is made of the most indescribable form of suffering. You have experienced the pleasures of the world. Now it is left to you to follow the path leading to God and become a saint like Kuchela.

(xi) Siva's Abode

118. 'Ponnambalam': The rarest temple is called Ponnambalam: It is the Temple of God in your own heart—the Chidakasa-the same as Thiruchitrambalam. Meditate on the Mahavakyas. Realise the Lord hidden in the Chidakasa in the inner chambers of your own heart.

119. Lord Siva is the Abode of Auspiciousness. He is readily pleased with His Bhakta's devotion however slight it is, and He bestows on His devotees the highest privileges and greatest gifts. May He bless you with health, long life, peace, prosperity and Kaivalya.

120. Rudra Chamaka is a hymn in praise of the Lord where His various names are recited. The charm in this hymn is that in describing the Lord's Vibhutis, He is extolled as both good and bad: thus the Lord of the three worlds is also the Chief of Robbers. This surely indicates that we should look upon all-the greatest saint as well as the worst sinner as the Lord Himself. Chamaka is a very powerful prayer for health, long life, peace, prosperity etc. Every Name of the Lord is a powerful magazine of bliss. Repeat Om Namah Sivaya with every breath; and realise Lord Siva in this very life.

121. Once you take recourse to the Lord's sweet names, all worries, misery and unhappiness vanish. The Lord takes His seat in your noble pure heart. Everything that comes your way is a expression of His grace. All is God: God is all.

122. Now, come: lend Him a hand. Hasten the fulfilment of His job by repeating His Name at least for five minutes a day. Introspect every day at night ten minutes; find out your defects and determine on the ways and means of eradicating them.

123. Also by the mild practice of Asanas, Pranayama and physical exercises, keep the body, which has now become His temple, clean and healthy. That is Yoga. It is so easy and not at all frightening!

124. The cycle of good and evil has rolled on and on keeping up the Lord's Lila in the world. It is the Lord's Yogamaya. And only those who have taken refuge in Him have been able to cross this ocean of Samsara.

125. Be a Bhagiratha. You must achieve victory over your lower nature. It is the animal; shoot it down with the rifle of strong determination, using the Lord's Name as bullet. Do it now. Sit in your meditation room, before the picture of your Lord. Bring up the evil before your mind's eye and destroy it. Keep up the Bhavana even afterwards: "The evil has left me. The Lord has taken possession of my heart. No more room for evil." Repeat this formula mentally.

126. No Yoga is possible without both the husband and the wife understanding the glory of Divine Life and agreeing to lead a life of self-control. Train her also in elementary Yoga. You are yourself her Guru. Teach her Asanas, Pranayama, Japa etc. Mild practice of Asanas and Pranayama can go on even when fruits and milk are scarce.

127. You should know the Real and the unreal. Then only you will be able to reap a good harvest in this world and the world to come. The universe is nothing but the mode of the mind self-evovled from Brahman. The One Supreme Truth is One Absolute unmanifest and infinite Existence. The moment this becomes manifest in creation, the veil of ignorance of Maya begins to play.

128. Follow the dictates of your own Conscience and the promptings of the Soul. Do not give room for cares and worries. Faith and devotion can work wonders.

129. I give you a secret very profound. The mind is everything. It is a great power-house. It is a great magazine of power to the Divine Source. Understand this.

130. Man's mind is the strongest weapon that Maya has in her armoury. It deceives him at every step. It has its face turned outwards towards the objects of enjoyment. To turn it inwards towards the Atman is an uphill-task, which is undertaken by a wise one who yearns to realise his Self.

131. Asuric Vrittis often masquerade in the garb of virtuous emotions, righteous indignation etc. Emotionalism assumes the form of spirituality. Hardly any, except a purified heart, a mind rid of impurities and an intellect which has annihilated itself with the dawn of intuitive wisdom, can grasp the inner significance of inexplicable happenings in the world.

132. The Upanishads are emphatic in their declaration that the same Atman, Brahman or God pervades the entire universe. Love of Self is our nature, therefore we should love all. Would you cut your finger if it pricks your eye? "Tit for Tat' policy will lead both to eternal damnation; whereas "love for hatred" policy will lead the lover to eternal life and bliss. What is your choice?

133. It is very rare to find such aspirants with humility, adaptability and spirit of service among men who are in high social position.

134. With a potful of butter in your hand, would you cry for Ghee? The world is, no doubt, full of miseries: the Lord Himself has said so in the Gita. But, has He not given the life-boat with which to float on this ocean of misery without getting drowned in it? His own Name! Take to it at once. Waste not one moment.

135. Despair not. For once you have made up your mind to lead the Divine Life, all care and anxieties pass from you to Him, the Protector. He created us; we did not ask Him to create us. Therefore, it is His duty to protect us; we need not ask him to do so.

136. The burden is His; His shoulders are broad enough, ours not. Let Him carry it. Worry not. We have only one business-to remember Him always. See His hidden helping hand behind everything that happens; draw inspiration from it. You will soon regain mental peace. That is the basis of spirituality.

(xii) National Reconstruction

137. India in days of yore was the world-preceptor: her life-breath has always been Yoga and spirituality. That is our heritage, a very rich heritage. It is not that Indians are deficient in any sense that accounts for the slower infiltration into India of Western scientific or materialistic thoughts. It is her spiritual background that has consistently revolted against the material or scientific colouring that now and again tried to mar the grandeur of her nationhood. Nevertheless, the havoc that has already been done by science or the so-called Western civilisation is great.

138. I have always considered that the main thing to do now is to introduce in our schools and colleges a sprinkling of religious texts which would instil in the mind of the youth healthy ideas and would enable them to grow into real men. Real religion, I have always held, is universal: there is absolutely no quarrel about that. Only the dogmatic or ritualistic portion, nay, not even that; it is only the superfluous base accretion which has grown round each religion as mushrooms eclipsing the very sun of Truth, which every Prophet has revealed that has occasioned all the religious conflicts. If the youth is taught that fundamentally he is one with all his brethren all over the world, that, in fact, he shares the same soul with the crawling worm, creeping insect, cooing bird, and the barking beast, would then effectively have sown the seed of harmony, peace and brotherhood.

139. Real religion is selflessness. To live for sake of the Lord's creation is Divine Life. The spirit of selflessness should take possession of every fibre of every Indian. Then will India have deserved the political emancipation that she has won.

140. The gospel of selflessness appeals more easily and more quickly to a woman than to a man. She is by nature more spiritual and selfless. Love, kindness, tolerance, sympathy, understanding and most of the Daivi Sampatti are in her from birth. Indian woman is modest and unassuming. Arrogance and promiscuity are unknown to her. That is why every saint has spoken very highly of her.

141. Students should have been encouraged to undertake "constructive work" according to the Gandhian plan. They should, say on Sundays, visit the neighbouring villages, instruct the people in hygiene, health, etc., demonstrate the principles to them by their own actions and render such other service to the poor as might present itself. Medical students might also take this opportunity of administering medical aid to the suffering.

142. O India! The beloved mother, our mother, creator and nourisher-she will be proud of her children. Once again she will rise from the slumber into which her indolent sons and daughters had thrown her: once again she will sound the clarion call of spirituality and awaken the entire world. But we should instil love, selflessness, harmony and brotherhood in her children. The task is very big; but we have the Lord behind us. His Will will be done.

143. It is high time the leaders started turning their eyes Himalayan-wards. Our present leaders who have been brought up to respect the saint in Gandhiji will, I hope, let this trait not fall into disuse.

144. Oordhvareta Yogi is one who has sublimated his seminal energy and taken to Sahasrara.

145. Kumbhaka means retention of breath, Rechaka means exhalation of breath and Puraka means inhalation of breath. This is called Sukhapurvaka Pranayama. Apana is that air that has tendency to go downwards and Prana is the air that goes upwards; that is, the breath which we inhale is called Prana and the wind that is used in excretion is Apana.

146. Any effort in the direction of Yoga never goes in vain. You will realise thereby the fruit of even a little Yogic practice. If you have success in the practice of the three limbs of Yoga in this birth, viz. Yama, Niyama and Asana, you will begin your practice in the next birth from the fourth limb, viz., Pranayama. Therefore, you should not be discouraged a bit even if you fail to attain Kaivalya or independence or Samadhi in this birth.

147. Sadhana or the spiritual practice should make you contented, blissful, dispassionate, fearless, courageous, compassionate, discriminative, angerless, desireless, and egoless. Even when you get a glimpse of Truth or the Supreme Being, your whole life will be changed. You will become a changed being. Bathe in the river of Divinity. Plunge in it. Take a dip in it. Swim in it. Float in it. Rejoice.

148. The world is a vast playground for the Gunas. So long it lasts there will be the play of the Dvandvas the two teams playing against each other. Rise above Gunas. Close your eyes to the world. Open your inner eye of intuition. Now perceive the grand play of the Lord "All is Thy Will". Self-surrender leads to peace, joy and prosperity.

149. The world is a huge affair of Maya. Every one has got his problems. There is no end to these. Their purpose is to keep you in darkness. But you must not allow yourself to be distracted by them. You must rise above them and do spiritual Sadhana.

150. Keep the balance of your mind and remember God.

Chapter Eight

REVELATION OF THE SUPREME UNITY

(i) The Spiritual Hero.
(ii) Instructions on Upasana.
(iii) The Ideal Home.
(iv) Counsel for Restraint.
(v) Nation-building Plans.
(vi) Death Unto Death.
(vii) Revival of Indian Culture.
(viii) Way to Rapid Spiritual Progress.
(ix) How to Get Rid of Evil Thoughts
(x) Path to Peace of Mind.
(xi) Humanity Is One.
(xii) Practise: Persevere.

(i) The Spiritual Hero

1. People's minds are saturated with hatred and retribution. But even this will pass away. Behind this phenomena you can understand the invincible Hand of the Lord. Behind these paradoxes, His Law and Justice functions. What a man sows that alone he will reap. The Law of Karma is inexorable. It is only to

affirm our faith in Him and His Law that these calamities, visitations occur in our life. But for these things man would have gone on his way to perdition.

2. Be not ego-centric. Serve selflessly. Build the shrine of devotion in thy heart and cleanse the mind with the Divine Love. Be zealous, earnest and walk towards the Truth to reach the Immortal Kingdom of Joy. Abandon the glory of the world and turn to the Lord. Open the lid of thy heart and it shall be filled with Divine Grace. Reflect and restrain; adjust and adapt.

3. Life is a waste, if it is not lived for the sake of God-realisation. Even if you utter the Name of the Lord once a day, He classes you as a great Bhakta, and takes you towards Him.

4. Give your heart, mind and soul to that Charming Flute-Bearer of Brindavan. He is the only One, Who loves you truly, too. Worldly love is but ignorance. True love is in God alone.

5. Even the ancient sages describe one who aspires to realise the Self as a "Dheera" (brave one). You are King of kings. You have, by conquering the lower impure self, conquered the entire universe. Even Brahma should be jealous of you.

6. Vairagya is a priceless treasure. Keep it under lock and key inside the strong fortress of Ram Nam. You must realise God in this very birth. Slacken not your efforts.

7. You need not renounce the world now. In due course when you are fit for it, you can renounce the world. God will Himself impel you from within and provide the circumstances, too.

8. Even a station master can make a rapid progress in the spiritual path. He can give solid selfless service to hundreds of people daily; look to their small inconveniences and make all happy and comfortable, mentally feeling that he is serving God in all and repeating the Lord's Name.

9. Charity in this Yuga is the greatest form of sacrifice. When it is directed through the right channel, it acquires all the wealth of the great cause to which it is directed; it is then thrice blessed.

10. A heart purified by charity and selfless service is fit to receive His light. Now repeat His Name with devotion.

11. We offer physical objects to God, not because He is in want of these, but to deny the devotee's sense of possession and to transform the individual into a state of complete self-surrender and merging in God the Supreme.

12. Forgetfulness of the Lord is ignorance. Ignorance is rooted in the love for one's own self. Wisdom lies in the effacing of the self through charity, compassion, thoughtfulness, piety, devotion, service and divine love.

13. However much you learn from printed books, you need a Guru in the spiritual path to inspire you in moments of despair, to guide you in regions wherever the intellect and reason will fail and to guard you from falling into pitfalls on this way.

14. It is always advisable to have a Guru-a saint or a Yogi. If you cannot get one, then, of course you can take Lord Narayana Himself as your Guru. The former is better in the initial stages of Sadhana as you might still not be able to listen to the inner voice of the soul.

15. If one is able to realise that it is only the Lord's Will that is working through him, then he has absolutely no responsibility for whatever he does. But this is a very high stage-the state of Self-realisation. So long as there is least trace of egoism, this attitude is not possible; ego is the cause for bondage and bondage means the man assumes responsibility for his action, enjoys or suffers.

(ii) Instructions on Upasana

16. When you repeat your Mantra "Om Namo Narayanaya" keep a picture of Lord Narayana in front of you and gaze at it for a little while. Then close your eyes and visualise the image mentally.

17. Go on repeating the Mantra mentally and imagine that the Lord is seated on the lotus of your heart. Think of His qualities, too, like omnipotence, mercy, grace, etc., etc. You might also think of His Great Avataras, without losing track of the Mantra.

18. Then pray to Him for devotion to His Lotus-Feet. Mentally visualise yourself crying before Him. His heart will melt. At the close of the Upasana, have the Bhavana that He has heard your prayer, that He has cleansed you of all dross and that He has showered blessings upon you.

19. Remember the Goal and the purpose for which you have taken this physical body. Acquire mental Vairagya, mental Sannyasa. This world is assailed by death. Days and nights are falling incessantly like bolts. When one day passes away, remember that the period of one's life wears away with it. Apply yourself diligently to Yoga.

20. You are born for higher things. A glorious brilliant future is awaiting you. Do not think of the past. Purify, concentrate, reflect, meditate. March forward. Rest in the Supreme.

21. Constantly analyse the vanity of worldly ambitions. Be tranquil. Be always contented. Resort more and more to the company of the wise. Attain immortality. Real Independence is in Atma-Jnana alone.

22. God, religion and Dharma are inseparable. Give in charity ⅒th of your income. Help the poor and the destitute. Open a Branch of the Divine Life Society there.

23. Your thirst for God should be as intense as the desire for breath in one who has been immersed in water. Real, sincere devotion to Him will always bear fruit in more and more opportunities of doing solid Sadhana for His realisation.

24. Please cut the Bija Akshara from the Mantra. 'Om Sarvajanamohini Chandikayai Namah' will do. You should observe certain special and rigorous rules if you are to add the Bijas, too. This Mantra you can repeat all the 24 hours wherever you are and whatever you are doing.

25. First control the gross Indriya, tongue. Engage yourself in Atma-Vichara, when you observe Mauna. Extraneous thoughts will die away.

26. Kindly repeat the entire Ananda Lahari with one-pointed mind. It is very potent.

27. Introspect. Sadhana should be all round. Watch your mind. Mere physical Sadhana is not of much use. Surrender yourself at Her Lotus-Feet. Do everything as Her instrument. Feel that She alone is working through your hands and thinking through your mind. Shut out evil thoughts, as She is in the mind

28. Living amidst the worldly-minded people, amidst temptations and distractions, in the very midst of materialism, he who utters the Name of the Lord even once with intense faith and devotion to His Lotus-Feet is great.

29. We are children of the Mother of the universe, the Adi-Sakti, our beloved Mother Who feeds us with the milk of Divine Wisdom, Who loves us in spite of our own disregard of Her and in spite of all our failings. Carry on your adoration of the Mother with unabated zeal. She will be highly pleased with you and grant you Her Darshan. Mother is very easily pleased. She is only waiting for you to look to Her.

30. Faith and perseverance are the legs on which Sadhana with its crown-God-realisation-stands. It is essential that a Sadhaka should regularise his habits and his spiritual practice.

(iii) The Ideal Home

31. Blessed indeed is the family in which both the husband and the wife are spiritually-minded. Even the Creator will dance in joy to think that the couple walk in unison towards the Lord, without one dragging the other (an advancing member) backward. The home in which the couple are both engaged in the repetition of the Lord's Name and in leading the Divine Life of truth, love and purity—that home verily is heaven on earth.

(iv) Counsel of Restraint

32. Look upon all the children in the school as the embodiment of the Mother of the universe. Do not lose your temper. Love all. Treat your husband as God Himself.

33. The body and other organs attached to it are for the play of Maya, but the Atman is distinct from these. Body is there as an instrument for God-realisation, not for sensual enjoyment. Ahara, Nidra, Bhaya and Maithuna-food, sleep, fear and mating-are common to both man and animals. The difference in man is his intelligence.

34. Turn the angle of vision from the external to the internal. This Sadhana is necessary. If a householder lives that kind of life, that is, if he adheres to the principle of copulating only for the sake of procreation and not for lust, then he too must be accounted as a Brahmachari. Certainly if a man indulges freely, diseases, senility, etc., will overtake him. Thus goes the wheel of birth and death. The wise, knowing this, leave off sensual pleasures just like the snake leaves its slough, and merge in Satchidananda.

35. Animal food increases only the animality in man.

36. Learn to live wisely. Realise the aim of this human birth. Human birth is very hard to get. Time is fleeting. Death will approach any time. For those who are born, death is certain. So when there is health and time, apply yourself sincerely and assiduously to Sadhana. You must realise your Self in this very birth

37. Self-realisation is possible through confirmed mental non-attachment to the world. It is not obtained by going to the Himalayan caves. Life in the seclusion of a forest or cave is an advanced thing which comes

after selfless service of parents, dependents and the society. Service is necessary for self-purification. According to the Gita, Realisation must be sought in the heart of the struggle by rising above desires and worldliness. He who runs away from the responsibilities of life and chooses the line of least resistance is sadly mistaken. Realisation comes to the all-round hero, not to the coward.

(v) Nation-building Plans

38. With the achievement of independence of India, however, we should all try to inculcate in all her children a genuine love for Indian culture. Whenever and wherever it is possible, the Indian should be educated in the Indian fashion: love of God and of a righteous life should be infused into him.

39. Every employee of the Government should work in a spirit of service to the country. A proper training in Yoga, with special reference to Karma Yoga, will go a long way in promoting this aim.

40. I can say this much for Hinduism that there is not one element in it that can justify Hindus converting themselves into religious bigots. Perhaps that is true of other religions, too; when the essentials are forgotten and the non-essentials are clung to, naturally Truth suffers and falsehood, whose other names are disharmony, chaos, confusion, disunity, riots, wars and religious fanaticism, seems to thrive. I should think that the whole world should in course of time become one universal Hindu state, where everyone will have the freedom to pursue his own path to the one Truth, worship the God in his particular personal or impersonal form, realise the Truth, and translate it in every avocation of his life political, social, economic and personal.

(vi) Death Unto Death

41. This place is full of the holiest spiritual vibrations. This Ashram, the Divine Life Society's headquarters provide the best field for doing selfless service, and for developing the sterling virtues of adaptability, humility, love and devotion. You will surely be immensely benefited by your stay here.

42. The more the external worries you have to face, the more you should turn inwards to the Lord in the heart. Worry is the product of ignorance. Understand that everything is His Will. Do not question. Doubt is death. Tell the Lord: "My Lord! Give me more sufferings, more worry. I will smile and dance; for I know by such you are remembering me!" Be ever happy.

43. During your meditation you have stated that you are worried as you are not clearly hearing the 'OM'. It is not always an unavoidable necessary accomplishment of successful meditation. Some may, others may not. The criterion of successful meditation is in the intensity of concentration with which the meditator is capable of withdrawing his outgoing sense-organs. Manonigraham—the death of mental faculties—is that which is aimed at in meditation. For this the raw students are given various grades of exercises, all of them helping to strengthen the individual powers of concentration. Details are not to be confused as supremely important; the end is the divine goal. "Concentration and Meditation" will clear all your doubts and will guide you smoothly across the rugged path of your sacred mission.

44. Time obliterates even what apparently looks to be very enduring. O Kaala! Thou has swept away even the most powerful human beings. Only the sages, seers and saints of God-realisation have defied your might. Utter the Name of the Lord: the Name that is Death to death itself. Practise: mere lip-sympathy to Yoga will be of no avail. Incessant and intense practice will unfold the Divinity in you!

45. The secret about perseverance is that if you always keep your goal in front of you and go on striving to reach it in spite of repeated failures, a time does come when you are able to overcome all obstacles and tread the path without further difficulty. Then all the past failures will appear as success. There is never a failure to one who has dedicated one's life to His service! There are minor or major successes. Make a determined attempt to start on the Great Pilgrimage to your own Home-the Lord's Feet. This time you will not be obstructed.

46. Dull-witted persons full of ignorance only will say that ladies will not be benefited by Japa and Tapas. Indeed God is not the monopoly of man alone. Look at Mira Bai. There are hundreds of lady saints.

47. Lord Christ exhorted his followers to be like a child, for only then will they reach the Kingdom of Heaven. I have myself felt that those who are without moustache are better aspirants than those who have. Act like a child; feel like a child! Be a child of your Father! Never disobey His orders. Surrender your moustache (ego) at His Feet. He will take you into His protecting hands.

48. I want that you should positively turn to Divine Life. I repeat: there is a God—No, no: you are God! What a grand idea! Yet it is true, it needs to be realised. Oh! The joy, peace and happiness that will be yours on this realisation is infinitely greater.

49. The Atman is imperishable. It is eternal. It is Satchidananda Svarupa. To realise this have you taken birth as human beings. Realise your real Svarupa in this very birth. Death is the only thing that took birth with thy body. To conquer death is your real duty! Practise Yoga from today.

(vii) Revival of Indian Culture

50. What can be more conducive to the good of humanity than the spread of Vedic knowledge and the propagation of Sanatana Dharma? India has come to her own; it is high time; therefore, that her message of Divine Life is spread far and wide. It is urgently necessary to awaken our own countrymen to the grandeur of our own heritage. Spread of a knowledge of Sanskrit will pave the way for its becoming the 'lingua franca' of our Motherland.

51. The primary requisite for a selfless worker is good health. The body is His instrument for carrying His work. Let it ever remain in sound health. Also the mind which is the controlling agent for the body should be kept peaceful and cheerful. This will give you tremendous energy to work.

52. Of the innumerable professions that have come to be resorted to by man, the medical has held in itself the key to enter the realms of God. What a noble walk of life you have chosen! How many thousands would every day of their life bless your noble self's name! God is near you! He comes to you day in and day out in the form of numerous patients. The source of bliss pretends to weep and wail in vain, so as to provide you with an opportunity to soften your heart, melt it and erect a seat of soft lotus in it for Him. Repeat His Name. You will acquire the magic touch. By mere touch you will heal. By mere look you will radiate Joy.

53. Try this for a week: as soon as you get up and just before you go to bed, sit up and repeat the Lord's Name for half an hour at least. Then go about your work; but occasionally give the Indweller the pleasure of your remembrance. Try to see the Lord in the patients. The reward for this simple Sadhana is, remember, Immortality.

54. Yes, there is a popular notion that Yoga is only for the mountain recluse, prevalent even among the intelligentsia. It is not so. Yoga is for all. Every one can and should practise Yoga from his own station in life. Brahmacharya is essential for higher spiritual attainments, but it does not mean that one who is not perfect in this virtue cannot even attempt at Sadhana. By steady practice and dispassion is the Goal attained. Kindly start on Sadhana; when the time comes, God will bestow inner strength on thee.

55. Kindly practise introspection for about half an hour in the night. Watch your mental modifications. It will be an interesting exercise. In due course this itself will become a good meditation. Find out the evils that lurk in the mind. Watch the mind. See in how many sly ways it tries to escape the harness that you seek to put on it! You will presently find out ways for controlling the mind too.

56. The 'why' of this universe is a great mystery. Very little is gained by arguing about this transcendental question. Therefore, the wise have to come to the conclusion that it is His Lila. Enough for us to know that Maya is there, and to attempt to get out of Her clutches by resorting to the Feet of the Lord.

57. Spiritual life is best! It is simple, too. Treat your parents and your teacher as God. Repeat God's Name always. See God in all. Love all. Serve all. This is Yoga !

(viii) Way to Rapid Spiritual Progress

58. Satsanga is at once elevating and transforming; it is a direct road which leads an aspirant into the illimitable domain of God. Miss not a single opportunity of having the Satsanga of Mahatmas. You will soon attain God.

59. Pain can be converted into pleasure; failure into success; and man can have care-free living if only he is prepared to change his angle of vision. Let the Dvandvas play; but stand aside and receive both the parties with a smile-God's grace comes as both.

60. Utilise your holidays in amassing the wealth of God's Name. As much time as possible should be spent in repeating His Name. Only when a boy gets through the lower classes, will he get the Honours degree. If you prove that you have well-spent the leisure He has provided you with, He will give you more!

61. I can impart to your noble Self training in the one most ancient Hindu medicine the miracle panacea for all ills, Yoga! or the Lord's Name! Sri Kulasekhara danced in ecstasy when he found it; and laughed at those who foolishly sought relief from herbal medicines. Come, come. Become a Yogi from this moment. Have Brahma Anubhava yourself !

62. You are the King of kings; not a poor fellow. The entire wealth of the world is yours. You can go on spending distributing the wealth of wisdom throughout the world.

63. Sadhana means continuous endeavour to realise HIM; constant vigilance and persistent practice.

64. Fast on Ekadasi days. On Ekadasi days there is a mysterious force which helps to enter into the meditative mood quite easily. The eleven Indriyas (including mind) can be controlled very easily on that day. Mind also attains the state of one-pointedness quickly. You should do more Japa, Svadhyaya and Pranayama. If possible, observe complete Mauna.

65. Develop patience, tolerance, mercy and love. Practise Vichara. Enquire "WHO AM I?" Serve others with Atma Bhav. Have firm faith in Srutis and Sastras. Regulate your conduct when you deal with others. Prostrate before everybody mentally. Possess a keen longing for liberation and intense Vairagya. Be sincere and earnest.

66. Grace can come only from either God or Guru. Have the most abiding and firm faith in God and Guru. All Sadhus and Sannyasins are fit to be worshipped. Their words of advice would be listened to. But please do not allow yourself to be influenced by anybody. Submit only to the influence of God and your Guru. Please also do not put much faith in Talismans, 'miracle panaceas' and such other things. God's Name is the Talisman which can ward off evils. Service is the only panacea for all our ills. God will, of course, always protect you; but it is good to be careful lest you should regret later on. Depend on God. Repeat His Name. Surrender to Him. You will have eternal peace and undecaying joy.

67. Whatever be your walk of life do not allow it to interfere with your spiritual endeavours. Exert your will. Try again and again.

68. Kindly go through the book 'Essence of Yoga' or 'Sadhana' again and again. You will be immensely benefited.

69. You have got good spiritual Samskaras. Nurture them with Sadhana. If not, they will wither away like a flower. Be careful. Never neglect even a day in your Sadhana. Sadhana will make you perfect. It is the right royal road to God-realisation.

70. If your goodself can translate the VI chapter, 32nd Sloka, of the Gita in your active life, then you do not require anything more in this world. You will have everything. Understand this and realise in this very life. May Lord Shyama, the Flute-bearer of Brindavan, hear with your ears, see with your eyes, smell through your nostrils, speak through your tongue and play on the body-flute of yours.

71. You can repeat many Stotras in praise of all the Devatas, but for Japa you should have one Mantra (of your Ishta Devata) and for Dhyana you should have one Murti. This can be in addition to Gayatri which you have to repeat with your Sandhya.

72. In everything that you do, detect the hand of the Lord, and surrender your ego unto Him. That is the secret of achievement. Sincerely pray: "THY WILL BE DONE."

(ix) How to Get Rid of Evil Thoughts

73. Fix a certain number of Maalas of Japa per day and stick to it at all costs. When evil thoughts enter your mind, do not yield to them. When they persist, take to louder repetition of the Mantra. Open your eyes and gaze at the picture of the Lord. Fill your mind with thoughts of purity, celibacy, God's grace and Sadhana. The evil thoughts will fly.

74. Another effective way of controlling the impure thoughts is to sing His Name whenever you are afflicted by them. Fill your mind with thoughts of work and Sadhana: keep yourself busy. Go to bed only when you are tired. Read spiritual books whenever you have leisure.

75. A bee-hive is 'all quiet'; when you disturb it with a stick, bah! Swarms of bees start chasing you. Our inside is also like that. All the evils are there; they do not seem to bother us. But once they sense the impending danger, they start harassing you with all their might.

76. Be bold and face all obstacles. Have a small photo-frame with the Lord's picture on one side and your Ishta Mantra on the other. Keep this always in your pocket. Whenever evil thoughts enter the mind, take this out (may be violently at first) and gaze at it for some time. The evil thoughts will fly.

77. Let any number of thoughts come to you during disciation. ourse me it and thout you es, a coal Lotus-Feet of the Lord. Never get tired; nor be impatient. There is eternity before you. Try, try and try again. God will crown your efforts with success. The mind will soon learn to settle down. Develop your will-power through occasional fasting, Mauna, Trataka and Pranayama.

78. The work of spreading a knowledge of Yoga is production of the greatest good. It elevates the teacher; it elevates the taught. It purifies the heart of both. It enables both to attain the goal of life, easily, quickly and with lesser effort.

79. The aim and end of Yoga is Self-realisation. Yogic methods should not be applied to gain material gain. Warn all students not to use suggestion and hypnotism for wrong purposes. People should be elevated spiritually, their suffering removed; thoughts of peace, bliss, health and unity should be radiated through the power gained from practice of Yoga. The practitioner will then earn the grace and blessings of God and saints.

80. There is only one punishment for past neglect: do intense Sadhana from today. Repeat His Name always. Plunge in selfless service. Strive to reach the goal now! Surrender yourself to the Lord. Meditate on: THY WILL BE DONE: I WANT NOTHING formula. Worries will not worry.

81. Brahmacharya state is not attained in a day or week or month. Gradually you will be established in purity. Kindly plod on with your Japa, Kirtan, meditation, study of Gita and Practice of Brahmacharya.

82. All aspirants have undergone the same trouble. There are relapses, guerilla warfare. Eventually through persistence, they attain victory. You need not become despondent. Nil desperandum. Never despair. Be hopeful. Be cheerful. Be bold. Positive always overcomes the negative. Passion cannot stand before purity.

83. Do not do any foolish, dastardly, cowardly and ignominious act as suicide, simply because passion troubles you. You will become a ghost and suffer untold miseries. You do not achieve anything thereby. It is an act of a coward, a fool, a dunce, a worthless man. Weaknesses and defects should be gradually overcome through protracted Sadhana. The Samskaras persist from beginningless time. More vigilance is necessary.

84. 'Na Me Bhaktah Pranasyati'-declares the Lord in the Gita. Surely, one who is devoted to His Lotus-Feet, and who leads the Divine Life in his own way, transforms himself into a huge reservoir into which flows uninterruptedly and in torrents the Almighty's infinite grace. May His Name be ever on your lips! May He ever reside in your heart! May your entire being be filled with love for all, love and devotion to Him and your Guru.

85. Take a mild purgative and regulate your diet. Pyorrhoea is due to unclean teeth and wrong digestion. You must disinfect the mouth. Gargle with potassium permanganate and wash the teeth with bitter neem stick twice daily.

86. Have full faith. Do not waver. Form leads to formless. These two conceptions are not antagonistic, but complementary. Be sincere in whatever path you choose. You Shall have success. Devotion to truth, in whatever form it is conceived of, shall end in the highest beatitude. You can follow any method you like best. May Lord bless you!

87. If evil thoughts harass you, sit for a little while before the picture of the Lord and revolve in your mind the ideas "Purity leads to God, health, long life and success. Viciousness leads to hell, disease, death and failure. To lead a life of celibacy is to earn immortality."

88. Meditate on the Truth. God is Truth. Truth alone exists. Live in Truth. Speak the truth. Never utter one word of falsehood. Practise truth. Eradicate mean-mindedness, cheating, deceit, conceit, arrogance and all the evil qualities that may lurk even in the darkest corner of your mind. Bring them up through meditation. Then you will be a real Yogiraj; your very sight will elevate others.

89. Renounce everything for the sake of Self. Now plunge yourself in Sadhana. Purify yourself through selfless service first. Then alone you will have progress in the spiritual path. Lecture to the villagers on Gita and its teachings and conduct mass Kirtan. Be indifferent to praise and blame

90. Raise always Brahmakara Vritti. Vishayakara Vritti (thinking of objects) should be gradually given up. See the Lord in all. Do not worry about raising Kundalini. If you are sincere and earnest in Sadhana, Divine grace will descend on you when you reach the highest state.

(x) Path to Peace of Mind

91. By self-surrender to the Lord, acquire unperturbable peace of mind. That is the first requisite for all reconstruction.

92. Every place is your motherland. Your true mother is God and all creation is His Land.

93. Poverty is not the criterion of sinhood as prosperity is not of virtue. It is all assigned according to the general order of life as per the evolutionary development of the individual Jiva. Poverty is at times a blessing as privations, miseries, etc., turn us towards that Primordial Being for support.

94. Indeed the Lord has taken you unto His Mighty Protecting Arms. Feel this! In your pure heart there is full faith: the Lord takes utmost delight to reside in such a heart. Such a heart is a fertile soil where the seed of devotion to His Lotus Feet will quickly grow into a big tree of Atma-Jana and bear the delicious fruits of immortality, peace and bliss.

95. Come, come; lose no time. Be vigilant from now on. Get up as early in the morning as you can. Quickly have a wash, sit before a picture of your Ishta Devata and repeat and sing His Names. You will not only be cured of all mental and physical ailments, you will acquire peace and bliss, and you will be able to cure others and radiate peace and bliss, too.

96. Devotion to the Lord is the Treasure of treasures which is worthy of every aspirant's quest. Naught else is worth a thought. Weep, but weep in silence for His Darshan; His heart will melt and He will soon grant you His vision.

97. Educate your wife, too, in the benefits of Brahmacharya. Train her too in Yoga. Both of you should go hand in hand in an effort to control yourself. If there is proper understanding, success will be yours within a short time. You should both have an abiding interest in Yoga and God-realisation. Then control will become natural; and not 'strained'. Some difficulty will be felt only in the initial stages-failures are likely to be frequent once you release your hold, and success is prone to be continuous once you get control.

98. The Lord Himself says in the Gita that the greatest of Yajnas is Jnana-Yajna. I have striven my best to do this Yajna for the past two decades. It is all His own work. Every one who takes an active part in His work will, of course, be rewarded with immortality.

99. The holy desire to tread the spiritual path is the basis for all the divine virtues. Once this is gained, the others will surely be added unto you. From this moment you should feel that you are the chosen Child of God and that you have through the results of Punya Karmas performed in countless previous births been blessed with a desire for Liberation. When you have been chosen by the Source of Bliss to seek Him and to enjoy His company, would you even for a moment allow your mind to dwell on the fleeting joys of the world, which are not even worth being joys ?

100. The nature of man is the same all over the world; he is fickle-minded. It is out of this that the Yogi extricates himself; steadies the monkey mind and attains God. Once you make up your mind, to control it becomes easy, as God's grace be gins to flow into your inner self and helps you. Gradual and steady practice soon stills the bubbling thoughts and you enjoy real enduring peace. Persevere.

101. Saguna Dhyana and Upasana is always preferable in the early stages of Sadhana to Nirguna Dhyana. His Name should always be on your lips: that is the only way to control the mind. I guarantee your mind will be steady in a week! After considerable practice this way, you can take to Nirguna Dhyana; it will come to you. Remove all other mental modifications through this one modification— it will also drop off in due course. When you do Japa, try to listen to the mental repetition of the Mantra; and see Lord Krishna in the heart. Feel Him. Your mind will be filled with His thought. If it wanders, try to direct the thoughts to Him and His glories! Gradually it will settle down. Rome was not built in a day. Nor are saints made overnight. God will take you step by step on the path.

(xi) Humanity Is One

102. The main thing to insist is that humanity as a whole has a common origin; a common basis, a common support and a common goal-God. We are all the children of the same Father; and we shall all get dissolved in the same One.

103. The Hindu theory of transmigration has been proved to be irrefutable. One who is now a Briton might as well have lived as an African Negro in his previous birth, as a worm in the previous one, or as a bird, a fish or a beast! The soul in its evolution to its goal-Perfection or Godhead-passes through various wombs and puts on various garbs. What to say of differences between human beings themselves; man ought to treat even beasts, birds and worms with Atma-Bhava! This is the message of the East, the message that is contained in our Upanishads.

104. This unity is realised only through the practice of Yoga. The practice of Karma Yoga, untiring selfless service, annihilates egoism or individual consciousness or a separatist tendency. By gradual degrees, man comes to realise his oneness with the rest of humanity. Every man, wherever he may live, should be exhorted to devote his life selflessly to the service of his fellow-beings.

(xii) Practise: Persevere

105. Discrimination, dispassion and steady practice will lead you to success. Faith and devotion can work wonders. Develop dispassion, discrimination, humility, devotion and power of endurance. Subdue the mind and the senses. Then you are a fit person for this path.

106. An effect does not exist apart from its cause. The force of habit is very powerful. The eye and the other organs, though destitute of Vasanas, are involuntarily prompted to their respective external objects through force of habit. Pratyahara is abstraction or withdrawal of the senses from their objects. Pratyahara checks the outgoing tendencies of the senses; the task is an uphill work. But practice will make you perfect in this.

107. Discipline the mind and the senses. Cultivate noble virtues. Try to know the nature of the Soul. Practise regular meditation and prayers. Then alone you will attain Immortality, Peace and Happiness! Serve the world in a variety of ways. Pray to the Lord with fervour. You will realise your goal.

108. Practice of Yoga Asanas will completely rejuvenate you.

109. March boldly in the spiritual path. Be not troubled. Be not anxious if there is delay in the descent of the Divine Grace. Pray to the Lord fervently. Live in Him. There will be no compeer for you in the three worlds. Be a hero.

110. Every desire that is conquered, every thought that is quelled, every Indriya that is subdued, every weakness that is removed, will add new strength, augment your will and will take you one step nearer to the goal.

1l1. Every divine thought and emotion that is kept up and carefully nurtured by steady Sadhana, every spiritual instruction that is brought into actual practice, and every effort in the direction of Yoga that is earnestly attempted, will raise you to the status of Divinity.

112. You can become a saint of great effulgence if you take to this path seriously and leave off all your vicious habits from now on and never repeat it again for all time to come. Think you are a saint; Saint you will become. Think nobly, noble you become. What you need is dehypnotism. Dehypnotise your thoughts. You have been suggesting upto this time about women and money. Now suggest about God and His noble attributes. Think of His attributes as Omnipresent, Omniscient, Omnipotent—you will become God with these qualities. A sinner is a saint of tomorrow. Therefore, exert, purify, approach the saints.

113. Have the same devotion to God which the miser has for money and the passionate man for the woman. Be brave, be bold; you can do anything and everything. Plod on. Persevere. Draw courage and strength from within. Tap the fountain source of energy, the Blissful Atman.

114. Smile away your errors and forget the past. Now start afresh a new leaf in the chapter of your life. Leave off all old habits including tea, coffee, smoke etc., at once. Now march boldly in the spiritual path. Become pure. Be good. Do good. Be vigilant and diligent. I have given you the secret of health and life.

Follow it to the very letter. Lead a Brahmachari life. Constantly say, "through the grace of God, I am becoming purer and purer every day, in every way." "Pleasures come but not to stay. Mortal flesh is only clay. Everything will pass away. Brahmacharya is the only way." Success often comes to those who dare and act but seldom comes to those who are timid.

115. Instead of trying to think of nothing, if you can find suitable, try to feel the presence of an unceasing Infinite Light. This will not allow your mind to fall into darkness in meditation. Meditate on the Eternal state of mere brilliant Consciousness. This process will help in elevating you to superior states of Experience. Do not care for sounds. Be indifferent to them. They are not useful to you. Try to withdraw the senses of plural perceptions. Let there be merely the idea of Unity and awareness. May you shine as a dynamic Yogi with Brahmic splendour and glory!

116. Lust is one of the deep-rooted demons that try to overpower a Sadhaka. He is very strong too. So also the methods should be employed to conquer him. Practise Pranayama and feel that the Lord's power flows into you driving away the demon.

117. God is your help. He is helping you in His own mysterious ways. He is helping you through good; and He is helping through what appears to be bad, but which will ultimately turn out to be good.

118. Divine Life conquers time and space! Geographers tell us that South Africa is far, far away from India. Yet those who lead the Divine (spiritual) life know that the entire humanity is One unified Existence. God is one. From Him all of us have originated. In Him we live. Into Him we shall merge. We are all brothers as we had the same origin. We are One as we have the same Atman. That is the grand teaching of the Upanishads.

119. To realise this Oneness is the human birth meant. Strive every moment to realise God or your own Self. Read the Upanishads. You should have mental Vairagya comparable to that of young Nachiketas. By selfless service and charity, purify your Antahkarana. By devotion to the Lord steady your mind. By knowledge of the Self, realise your Unity.

Chapter Nine

REVELATION OF THE ETERNAL TRUTH

(i) Mould Yourself: Build up a Civilisation.
(ii) The Mystery of Creation.
(iii) Practical Hints on Yoga of Synthesis.
(iv) Secret of Spiritual Attainment.
(v) Essentials of Yoga Sadhana.
(vi) Rise Above the World.
(vii) The Supreme Success in Life.

(i) Mould Yourself

1. By steady devotion to the lotus-feet of the Mother, you will acquire the Divine aroma which will be wafted throughout the universe, elevating many a soul to the level of the Almighty!

2. Experiences of His Grace should further embolden you to tread the spiritual path and realise your goal in this very birth.

3. Parent spoils the child; and the child, when it grows up into a parent, spoils the next generation! This cycle is never ending. And like a ball dropped at the head of a staircase, the character and culture of each generation is lower than the previous one. Surely God will Himself come down on this earth to set matters right. But let us, in the meantime, do all that lies (through His Grace, of course) in our power to aid in the reformation of individuals. My ambition has always been the reformation of the individual. If the individual is taken care of, the entire society, nation and humanity are reformed. There is no loss in this great work. Even if you are able to mould the life of one child, it is a grand achievement. Go ahead. Mother will bless you!

4. The important thing is to make a resolve and to stick to it. The world is a mere dream. The sooner you get rid of this painful Samsara, the happier will you be. The only way to achieve this is through Japa, Dhyana, Svadhyaya, Kirtan, Asana and Pranayama, control of Indriyas and self-surrender. Practise these. I will serve you and guide you to the goal.

5. Drowsiness is a common complaint. You need not worry. It will pass away soon. Kindly have a good cold wash or bath before you sit for your morning meditation. A few minutes of Sirshasana will also be of great help. Added to this, one round of Bhastrika will definitely keep sleep away.

6. In family matters do your duty and let the Lord take care of the results. Do not assume the doership of anything. Work as His instrument. His shoulders are broad: and they carry the entire universe. Why, then, should you carry yourself on your own shoulders? Repeat His Name always. Remember Him always. That is your only duty.

7. Do not believe in the evil influence of stars and planets. You are the Lord of the universe. Stars and planets take their power from your very Self.

8. The more the obstacles, the more should be your determination! Obstacles will melt away in the face of such will-power.

9. Obedience will only enable you to reap the fruit of immortality.

10. Kindly follow my 'Twenty Instructions' as much as you can. Do not get frightened if you do not get initial success in the attempt. Through any number of failures you should march-always aiming at your goal-and you will surely reach the goal

(ii) The Mystery of Creation

11. The ultimate goal of the individual soul is the experience of the Immortal Absolute Being. The Jivas in the world are not all of the same order. They differ in the stages of their evolution and deal with one another in a manner suited to development of the consciousness immediately above the condition they are living in. All human beings cannot attain the stage of Moksha at one and the same time. There is no what and why for the appearance of the world. It is a matter of direct experience and knowledge and not a question to be answered. The countless Jivas that constitute the universe are all centres of diversifying consciousness which keep in tact the heterogeneity of the world-phenomenon.

12. Births and deaths are the changes of the conditions of consciousness in the process of upward ascent of the individual. The destruction through atom bombs is not a wonder. It is a simple change of life even as every individual is transforming itself every moment through the involuntary forces of the constructive nature. No form of death, however dreadful it may be, is more than a simple change of consciousness.

13. It is impossible that the consciousness can ever come to an end. Hence there must be rebirth. Otherwise, what happens to the Jiva after it shakes off the physical body? It must exist in a different form of consciousness suited to its further growth into greater fullness. That consciousness perishes at the time of the death of the physical body is a childish idea. Consciousness is eternal and it persists even if one thinks he is dead. It is only logical reflection and meditation that can determine the possible condition of the essential nature of the human being. The person who is revelling in one consciousness cannot have the experience of its superior state. Only the death of one state can reveal another state, because all individuals are locked up within their personal experiences. The individual nescience is not a proof to deny the existence of different stages of life.

14. It is very ludicrous to believe that there is no soul at all beyond the body. It is true that extinction is the final stage of all organisations', but consciousness is not an organisation. It is an eternal verity untouched by change and decay. Man may change his form of individuality, but he cannot change the eternal awareness which is his very existence. Behind all thoughts, there is a consciousness of thought, and one cannot get behind this consciousness. To rest satisfied what world is the all, may be the pleasure of the deluded mortal, but sagely wisdom shall dispel this ignorance and give way to a more integrated experience, which is birthless, deathless, immortal.

15. Even though religions are many, they do not differ in the treatment of the Highest Truth. They differ only in superficial mundane matters. The kernel of all religions is the realisation of the Infinite Divine Life, where Peace, Wisdom and Bliss reign supreme.

16. It is sheer unwisdom that makes one believe that he can suddenly jump into the Reality behind life's mysteries. One cannot realise God at others' cost. Worldly men think that a saint will do all good for them and never try to do anything for themselves. Self-realisation is an experience to be had by each for himself. No saint can inject immortality into any man. Sages will help humanity in its struggle for perfection. But the actual fight is to be fought each by himself. Then the Divine Light shall descend.

17. Kindly follow in detail the various hints given in the book 'Practice of Brahmacharya' very carefully. Watch your mind. Do not give room for leniency. Do not have close contact with the other sex. Keep yourself always busy. Do not allow the mind at spare time to think of sensual objects. Lead a regulated life. Take Sattvic food, eschewing onions, chillies, meat etc. Take light diet at night. Get up at 4 a.m. Never sleep after 4 a.m. Never attend cinemas. Study a few verses from the 'Vairagya Sataka' daily. Develop Mother Bhav in ladies. Gradually you will be established in Brahmacharya. Much change has to be effected, subjectively. Mere change of place will not help you.

18. It is always better to have only one Ishta Mantra. You can select Om Namo Narayanaya (the sacred Ashtakshara) as your Ishta Mantra for constant repetition and for Likita Japa too.

19. Ganesha, Siva, Rama, Krishna, Venkatesa, etc., Mantras all be sung in the form of Kirtan for some time in the morning and evening. Kindly take all the members of your family with you during Kirtan. The most

important thing in family life is that the whole family should march as one towards God. There should be no discord.

20. Having selected the Mantra, have a good, attractive Murti of Lord Narayana, with four hands, etc. When you sit for meditation and Japa, gaze at this Murti for a little while. Then close your eyes and mentally visualise this picture. Listen to the mental repetition of the Mantra. With each repetition, offer one good fresh flower at the Lord's feet. By this practice, the mind will easily get concentrated.

21. Constant Vichar-introspection analysis is necessary for getting out of this cycle of births and deaths What is this world? Who is God? Who am I? Whence have I come? Whither do I go? These questions should always revolve in your mind. Think of the millions of stars, each million times bigger than the earth. Who created them and sustains them? GOD. Then, resort to Him with all your heart.

iii) Practical Hints on Yoga of Synthesis

22. One should sleep on his left side at night; this will enable the Prana to flow through the Surya Nadi; right side, which will greatly assist proper digestion of food, and the generation of heat and energy essential for the replenishment of the energy spent during day-time. One should not sleep with the head towards the north, as this will make the Prana flow up instead of pervading through the entire body. It is very good to sleep with the head towards the east. Neither sleeping on the belly nor sleeping on the back is advisable.

23. Pravritti and Nivritti are both good: Karma Yoga and Sannyasa lead to the same goal, provided the inner vision is kept clear and is not blinded by worldly passions, desires and ambitions. Understand clearly and make your future partner also understand clearly that this alliance is not for the sake of sensual enjoyment, not for merely adding to the burden of the world, but to complement and supplement each other's Sadhana, to create for yourself a field in which both of you might advance, in a spirit of glorious spiritual competition. Marriage will, in that case, prove a decided advantage in an aspirant's evolution to Godhead. May God bless both of you with health, long happy married life, peace, prosperity and Kaivalya! May He enable you to tread the path of Truth, Dharma and Purity.

24. You can combine Japa and spinning. It is a good practice. Connect the Mantra mentally to the sound of the Charkha. Hear the Mantra from the Charkha. Spin fast and concentrate your attention on the thread. No disturbing thoughts will enter your mind.

25. Paschimottanasana, Padahastasana, Suryanamaskar, Sarvangasana, Bhujangasana are all specially good for reducing fat. Avoid too much of ghee, curds, rice and other fatty substances and consume more of fruits and vegetables. Have regular walk. Lead the active life. Fat or lean, if you strive to realise God, then you are blessed indeed! All these smart appearances are only for the sake of the world.

26. The Rishis who performed Tapasya in days of yore had to fight their way through more formidable obstacles. You must have inner strength which will come out of strong yearning and perfect faith in the Lord. I have described in detail the various obstacles that beset the path of an aspirant and the methods of overcoming them in my book 'Concentration & Meditation'. You must eradicate the evils that lurk in the mind. Introspect. Be vigilant. A Guru's guidance is absolutely essential in Sadhana. You must surrender yourself to the Guru and obey his instructions implicitly.

27. Divine Life is the infinite expansion of consciousness, an infinite expansion of the heart so as to include in it all creation and thus provide a seat in your heart for the all-pervading Lord. This is achieved through devotion to the lotus-feet of the Lord and feeling His presence in all creation. Charity is a very powerful weapon to cut down the barriers of limitation and it nicely develops the heart. God is everywhere: He is the Essence of Existence: He is the Creator, Preserver and Destroyer. Resorting to His lotus-feet is the only way to cross this ocean of Samsara. Lead the Divine Life of truth, love and purity. Practise the Yoga of Synthesis.

28. Please take Triphala water early in the morning. A glass of warm water half an hour before meals will also be of great help in curing constipation. Maha Mudra will ease piles; as also Sarvangasana.

29. Live a simple life. Take Sattvic diet. Give up novels and newspaper reading. Be regular in your Japa and meditation. Always try to entertain divine thoughts. Serve. Love. Give. Purify. Practise Brahmacharya. Never hurt others' feelings. Speak the truth at all costs. Observe fast on Ekadasis.

30. Be vigilant and never more allow any lapse in your progress towards Him. Get firmly established in His path. Be regular in Nama Sankirtan: it is not only a constant reminder of your goal but has in itself a power to generate forces which would help you always out of your doubts, troubles and difficulties in your sacred Pilgrimage.

31. Meditate on that which attracts you the most: let it be on my photo, or Lord Siva or even your own. There must be some Lakshya and the important thing is not in what is the Lakshya, but in how far you are sincere and regular in your practice. Be persevering, be ardent, be courageous. Victory shall be yours. Sadhana when done vigorously is never wasted. Put your heart and soul into your efforts. Soon you will be overwhelmed with the spiritual wealth you must have accumulated during your patient Sadhana.

32. It is always better to do Japa with the Maala as in that case you know definitely where you are and how much has been actually done. Doing Japa for a fixed period, without count, will not be so satisfactory, as it will lead to a good deal of vagueness, slackness and false impressions. It is much better to be clear and precise.

33. Only those noble souls who consider themselves eternal Sadhakas can qualify themselves to become Siddhas: and only those who feel they should be students eternally can have the right to teach others.

(iv) Secret of Spiritual Attainment

34. Purity of mind generates dispassion in the mind. Dive deep into the heart by withdrawing the mind from the sensual objects. Kill this illusory little I' and know 'I am HE' (SOHAM). The mind can be subjugated by effective means only, such as renunciation, company with the wise and constant meditation. Meditate on His attributes. You will soon drink the honey of Immortal bliss.

35. Deep yearning and a burning desire is the secret of attainment in every case. Whatever you desire with all your heart and soul, that you get! This is the immutable law of nature. Therefore, keep your desires and thoughts always holy and sublime.

36. Besides coming here occasionally, kindly try to create a Divine Life atmosphere in your own home. Sing the Lord's Name, do Japa, practise meditation and there Rishikesh is established!

37. Do not discourage yourself. Be bold. Stand in the spiritual path and walk like a lion. Repeat His name constantly. Have Ananya Bhakti towards Him. Pray from the bottom of your heart. All the difficulties and sorrows will vanish just as the mist in front of Sun. Unflinching faith puts the aspirant in touch with the Infinite. A man of patience, perseverance and iron-will alone can tread the spiritual path. He who is steadfast and balanced in pleasure and pain is the fittest person for attaining immortality.

38. Work unselfishly with a disinterested spirit. Scrutinise your motives. Pour forth all your energies in the service of humanity and country. Plunge yourself in selfless service and unlock the realms of spiritual bliss.

39. Prayer is the beginning of Yoga. Prayer is preliminary spiritual practice. Prayer is the trusty companion along the weary path of Moksha. Sincere prayer clearly shows one the next step. Pray for His mercy, divine light, purity and spiritual guidance. Surely you can overcome any obstacles in your spiritual path.

40. Cultivate sympathy, love, mercy and sincerity and other divine virtues described in the Gita. Lead a well-regulated life. Moral strength is the backbone of spiritual progress. Ethical culture is part and parcel of spiritual Sadhana.

41. Every aspirant will have to face various sorts of difficulties in the spiritual path. Uncongenial atmosphere, unfavourable environments and obstacles will help one only in carrying on the struggle more vigorously and diligently.

42. Have full faith in the Name of the Lord. There is nothing impossible for a true devotee.

43. None can enter into Samadhi, unless he has surrendered himself completely to the Almighty. Knowledge is difficult to be attained by those who are devoid of devotion to the Lord.

44. Keep yourself always occupied in doing virtuous actions and study of religious books. You can thereby cultivate good, sublime thoughts.

45. Jnana Yajna is the greatest Yajna which is the direct road to God.

46. It is by the grace of the Lord that you are able to have a spiritual outlook, and you are able to keep yourself calm even amidst, disturbed surroundings.

47. The tree of mind bears the fruits of pleasure and pain. It is nourished by the water of desires. It is fattened by the currents of likes and dislikes. It is energised by hopes and expectations. Chop off the branches of this dire tree daily. Cut the Vasanas from the heart's core with the sword of Jnana.

48. Renounce your egoism. That is real Sannyasa. Watch! Whenever your egoism raises its head: "I do this: this is mine", sever its head with the sword of wisdom and Vairagya. Feel that He is everywhere and He alone does. All that you do, your very life will become Divine. Be regular in your Sadhana. Aspire for Moksha.

49. Yes, anyone can practise meditation while remaining amidst busy activities of life. What is wanted is sincere and prolonged practice. I have given full details about the practice of meditation in my book 'Concentration and Meditation'.

50. No doubt, Guru's grace is always essential for the aspirant's progress and achievement. But his grace materialises only when the aspirant's efforts are genuine and sincere. The aspirant has to do most of the part of his Sadhana himself: Guru is there to guide and show him the right path.

51. Yogic Siddhis and powers are, no doubt, tempting but they cannot take you to the ultimate goal. While, on the contrary, you have the greatest danger of pitfalls and serious set-backs in the path of Truth. Therefore, do not be tempted by their external glamour: they will just lead you nowhere. Stick to the path of Truth and be regular in your Sadhana. All Siddhis will come under your command when the heart is purified and the mind controlled.

(v) Essentials of Yoga Sadhana

52. Dietetic regulations are not the end in themselves. They are only the means. Do not make too much fuss about them. Take a little salt with food. Take a little ghee applied on bread. Avoid too much of these, spicy things, tea, etc.

53. Wake up now, realise God!

54. Gayatri is the Greatest Redeemer. Gayatri Sadhana is truly Jnana Sadhana-and when the Sadhaka is an adept in Sivaraja Yoga, the Siddhi is bound to be much quicker. May God bless your noble self with inner illumination!

55. Be regular in your Japa and meditation The more you devote your time in spiritual pursuits; the more will be your joy.

56. Perform selfless service for 12 years. You have ample changes to devote yourself in selfless service. Become financially independent. Then you can renounce. You must undergo the preliminary courses of purification-Sadhana Chatushtaya. You must have the foundation strong. Then the structure of spirituality will be strong and Pucca.

57. Every action of yours can be turned into a flower offered at His feet if they are done with the awareness that the actor and the action along with the fruit are all HE and HIS! Then there is no more disappointments possible, no more worries, no more mistakes! Recognise His Will in every happening about you. See Him in everyone: this is called Narayana Bhav. Serve a criminal as you would your own son! A criminal is an erring mortal; and he has come to this pass by the force of his previous Karmas. Serve everyone as much as you can; sympathy, love and tenderness are never wasted. Serve the society so that there may be peace and security for its members to live peacefully the God's path. Convert the criminals. Let them live the Divine Life, let them sing His Name: nothing else can correct so efficiently and thoroughly the erring sinner as His Name: the very Names have a powerful influence. Educate the sinner! What greater Karma Yoga can there be: Soak yourself with His thoughts by seeing Him even in the unrepenting hardened criminal!

58. You may start right from today singing His Name. Take a bath and start singing mentally the Murali Manohar's Mantra: "Om Namo Bhagavate Vaasudevaya': Sit in front of a Murali Manohar picture and do the Japa with eyes open and fixed upon the beautiful form of the Lord. Weep in your eagerness to meet Him. With each Mantra let your heart flow in tears at the yearning to meet Him. Slowly you will find yourself forgetting the outer world of clamour and contentions, miseries and pains, hopes and disappointments. This is the start. The rest will come of its own accord. Surrender your ego personality

entirely to Him. Let Him work through you: be yourself His Murali: Let Him sing whatever music He wants to sing through you!

59. Vairagya and keen Mumukshutva are the very foundations on which alone can be built the grand edifice of Yoga with its high tower of Self-realisation.

60. The best institution to join for spiritual growth is the place were the Lord places you. You should always have Satsanga with divine thoughts, and with spiritual books. Through constant Vichara and company of the Lord you should acquire peace and joy.

61. The tree of Samsara can be cut asunder in the twinkling of an eye through discrimination wisdom and its product-Vairagya of an enduring type.

62. Rest assured that once you turn towards Him, He will look after you miraculously and help will come always in time. But you should never take your eyes away from Him. He is your bosom-friend. He is your Father, Mother, your life itself. Remember Him always. Pray to Him fervently. Do not taint your heart by any worldly desire. Every girl born is not destined to marry.

63. Anger is more harmful to the person indulging in it than to the person against whom it is directed. It is temporary madness. It is unclean and should be slowly, but determinedly, eradicated. With whom does one get angry? Naturally with those who, one thinks, have harmed one. Well. Does anyone do you more harm than anger? Then, why don't you get angry with anger itself and get rid of it? Try gentleness, soft words, unselfish love. Your servant is sure to respond and behave better than if you scolded her all day long But, if she should be so perverse that only harsh treatment would have any effect on her, even then, you should only put on the appearance of anger. Keep cool. Remain unagitated in your mind and simply pretend to be bard on her. Smile within and act anger outside! Continued practice will soon enable you to treat every contretemps in the same way and not to be ruffled by anything.

64. Do not sleep after Japa and meditation. It defeats the very purpose for which you get up at Brahmamuhurta. It is a mere matter of habit. Try to overcome it by a resolute exercise of the will.

65. Keep the Lord in your heart. Remember Him always. He is your only true support in the world. Repeat His name constantly. Equip yourself with the four means-Viveka, Vairagya, Shat-Sampat and Mumukshuttva. Then control the mind and the senses and do Manana and Nididhyasana. This is the essence of all the Sadhanas. follow this and be ever free.

66. Observe Mauna at least for one hour daily. Speak sweetly. Never hurt anybody. Control anger by love, Kshama (forgiveness) and Daya (compassion). Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God.

67. Even nectar will turn out to be poison if taken in overdoses. Moderation should be observed in all practices.

68. Whatever you read, you should digest: you should practise. Practice is the most important thing.

69. If evil thoughts harass you, stand as a witness and go on repeating the Mantra and meditating on the Lord. The evil thoughts will pass away.

(vi) Rise Above the World

70. Men who wish to dedicate their life to the service of God and humanity should remain unencumbered by family ties. The whole world is your own family! Do not limit yourself.

71. Please have only a detached view of all things earthly, which are perishable.

72. The relation of father and mother, son and daughter in this world is just like the meeting and separation of the logs in the river. The trials and tribulations should make your devotion stronger than before.

73. A worldly man is a spiritual bankrupt, though he may be very wealthy and extremely intelligent, He sees truth in wife, children body and money, and untruth in God. Mind and senses are deceiving you at every moment. You have mistaken pain for pleasure. There is not even an iota of happiness in this sense-universe. Abandon these selfish struggles. March directly to that wire-puller, who is moving these toys of fleshy human bodies, who is keeping up this big show. Merge in Him by practising daily meditation and Japa. You will soon attain the Kaivalya.

74. The true purpose of study of Adhyatmic literature or holy scriptures is to enable us to pattern our lives in accordance with their teachings. Saints' lives should inspire us to follow their footsteps: their teachings should fill us with a deep yearning to realise the goal of life in this very birth. Arise! Awake! Lead the Divine Life and realise God in this birth!

75. Badrinarayan is the holiest of places. Sadhana there is sure to give you Moksha very quickly. Kindly do Japa, Kirtan, Svadhyaya of Vishnu Saharanama and Bhagavata, meditate and realise God in this very birth. Blessed art thou to be ever at the Feet of Lord Narayana.

76. Concentration of mind shall come to you through more practice. Do not lose heart. Success is awaiting you. God's grace is near at hand.

77. Do not fall into unnecessary despondency. Cheer yourself up. None is excluded from Divine Help. Your troubles are not eternal. They must end soon and you shall see a brighter future. You shall have steadiness of mind through more of Japa, prayer, charity and selflessness.

78. Unity is thy real nature. You are One with the whole world, the entire universe. The Atman, the Inner Self, of all creatures is the same Differences are external, apparent and illusory. Therefore, this Atman is to be meditated upon with the help of the formula: 'NETI, NETI: NOT THIS: NOT THIS. Realise this Unity through meditation and Samadhi; then serve all; love all; spread the Message of Unity; unite the entire globe in one bond of love and brotherhood!

79. Do not allow yourself to be influenced by anti-spiritual and atheistic influences around you. You have to be on the alert. Otherwise, these influences will drag you into the deep abyss of ignorance and delusion and you will slowly begin to copy them.

80. Dharma alone can give peace. Goodness, fear in God, devotion to God-only these things will give you eternal peace and joy. Dharma is the root of happiness. Corruption, unrighteousness, sensuality even though they appear to flourish and give prosperity to their adherents, it is only momentary and illusory. Ultimate success is for Dharma and not for Adharma. Always bear this in mind. Do not have the least doubt about the existence of God. He is all-merciful, all-compassionate and Bhaktavatsala.

81. You can easily overcome the materialistic influences around. Appeal to the Lord when you are in doubt. The solution will come from within during your prayer and meditation.

82. Time is fleeting. The night is wasted in sleep and other pleasures. The day is wasted in idle gossips, amassing wealth and maintaining the family. Days, months, years are rolling away. The kings and lords pass away. This world will pass away with all its occupants. The sun, moon and stars, will pass away. All joys and sorrows will pass away. Only Brahman, the One Eternal, Supreme, undying Satchidananda Will Shine eternally. Hasten to know Him through Sadhana.

83. The divine within you is stronger than anything that is without you. Endeavour to attain all that is worthy and noble. Make the lower nature the servant of higher through discipline, Tapas, self-restraint and meditation. This is the beginning of your freedom:

84. Real aspiration to practise Yoga and realise Eternal Joy is rarely felt by the modern youth; it is only a gift of the Lord earned through many lives of righteous living and devotion. Mumukshutva is a great treasure which should be guarded zealously.

85. God is your Guru: He is addressing you and instructing you through this book! Your eyes have been opened by Him. Now be vigilant and pursue the Path till you reach your goal-God-realisation.

86. Sit before a picture of your Ishta Devata or a Ghee lamp gaze steadily at the picture or at the flame till tears flow out. Do not wink. This is Tratak. This will improve concentration. But do not strain your eyes. The practice should be smooth and easy.

87. You can get beyond that unknown something (Maya) by resorting to the lotus-feet of the Lord. Surrender your will to the Divine. By meditation try to open yourself out to the Divine Light. Feel that He and He alone exists. Realise your own Divinity; but negating the lower self.

(vii) The Supreme Success in Life

88. Selfless service is the greatest force to inspire and elevate man to high levels. It brings about an all-round development of your faculties as nothing else can do. It ennobles your character, makes you manly and brings spontaneous spiritual awakening. Selfless service is most essential for physical, moral and spiritual regeneration of the youth of the world.

89. Vision of God is the highest of all successes. By attaining this success, there will nothing more be left to be gained. May you attain that success!

90. Be obedient to your elders and parents. Love and serve all.

91. Gayatri is that Mother Who protects those who repeat Her Mantra: that is the very significance of the Name. Indeed, you have rightly resolved to put yourself unreservedly under Her care, and repeat the Mantra with Nishkamya Bhava. When you adopt Gayatri as your Ishta Devata, and the Mantra as your Ishta Mantra, and when You wish to repeat the Mantra for the sake of Moksha alone, there is no objection to your repeating it at all times: in fact, you should do so. You will then attain Siddhi very quickly. But, this does not absolve you from your Nitya Karma. You must perform your Sandhyavandana. Otherwise you will incur sin. You should combine other Sadhanas also. Then you will have rapid progress. You should not stop short of God-realisation. Gird up your loins and take the plunge.

92. Even the mere mechanical practice of Asanas for the sake of bodily health, will gradually produce a mental peace which will seek Him!

93. All the principal Asanas can be practised by all. Those below 12 need not practise Uddiyana and Nauli. All the children below the age of 18 should be put through a very mild course of Asanas. No strain should be felt by them. However, as their body should be pliable, they will soon acquire proficiency without strain.

94. Combine Bhakti, Karma and Jnana with Yoga. Sing the Lord's Name for an hour in the morning and an hour in the evening. Then the house itself will become Vaikuntha.

95. Of the four great ideals prescribed, the most important one is Moksha. All the three should be so patterned that they will help the attainment of Moksha The golden rule is: THINK BEFORE EVERY ACT, NAY BEFORE UTTERING A WORD, IF THAT WILL TAKE YOU TO GOD! Remember also: selfishness is sin; selflessness is virtue. Do not allow in your mind even a selfish thought, a thought which will take you away from Him. This contains the essence of all Sastras.

96. My book Ethical Teachings will give a fair idea of the first two ideals-Dharma, Artha; all the books have as their main theme Moksha.

97. Perfect mental detachment, rigorous self-discipline, perfect self-restraint are essential for the attainment of the summum bonum. Righteousness, frankness, amiable disposition, kindness, benevolence, service and mercy are the foremost qualifications of an aspirant.

98. If you get good sleep during the night for six hours, you will be able to avoid drowsiness in day-time. Adjust your diet: and keep your belly light.

99. Due to past Samskaras— the accumulated effect of many lives of Yogic practices—a true spirit of a Seeker is awakened in a boy. Then youth brings with it rosy promises of enjoyment; in this he gets lost. Perhaps, later on some rude shock would re-awaken him to the true purpose of his life! Not to slumber at all is good: in any case you should awaken yourself early in life! Youth is the right age for you to practise Yoga.

100. God created the world: "Why?" —you should ask Him this question. Therefore first see Him, and at that time you can put this question to Him. God is transcendental: you cannot take your test-tubes and spirit lamps near Him! Scientists' conclusions cannot approach His region.

101. If you follow scientists, they will give you an atom bomb: if you follow a Sadhu, he will take you to God where you can live in Eternal bliss. Follow the teachings of the Saints with implicit faith in them. Do not wrack your brain with all sorts of questions now. Take to the practice of Yoga in earnest. In due time all your questions will be answered

102. You should choose your Guru with due care and caution. But once you have made the selection, you should not change at all. Unfaltering faith in the Guru is the sine qua non of all spiritual progress. Always keep this in mind and do not allow yourself to be side-tracked by any spurious or spectacular fireworks.

103. Have you ever paused and considered what constitutes the 'beautiful' ladies who excite lust in you? A bundle of bones, flesh, blood, urine, faecal matter, puss, perspiration, phlegm and other dirt! Will you allow such a bundle to become the master of your thoughts? Will you exchange your birthright of eternal peace

and happiness for such a fleeting, filthy mess of potage? Shame on you! Was your will, your reason, your discrimination, etc. given to you only for such an inglorious end? Have you not heard and seen that physical beauty is only skin-deep and at the mercy of ever passing accident illness and years?

104. There is no denying, however, that lust is a powerful force to overcome. But there is nothing that a Sadhaka cannot achieve if he sets his mind to it. The greater the difficulty, the greater the glory of success. Try, try, try again. Train yourself not to look at a woman for some time. If you are unable to do this and find your looks straying up with lustful purpose to a woman, raise in your mind the image of a corpse or a skeleton or a wrinkled diseased old woman and keep it till you are filled with disgust. This will enable you to succeed finally in subduing passion. At the same time, take refuge in Devi's lotus-feet. Pray to Her constantly for strength to withstand and conquer the onslaughts of passion. Look upon every woman as Sri Devi Herself and do mental prostration to her at sight, repeating 'Om Sri Durga Devyai Namah' By vigilant and constant Sadhana like the above, you can gradually eradicate the powerful enemy.

105. Eternal vigilance is the price of liberty, Every incident every day only confirms me in my firm belief that the Almighty's Invisible Hand works through all the really great men of all lands, for the betterment of humanity at large and for the spiritual evolution of His children. We are all but mere instruments in the Hands of the Divine: let us then be worthy of this honour, and in all humility pray that the false, self-arrogating ego does not victimise us, and that His Will might flow uninterrupted by any notion in us of doership, through His own Instruments in us, for His own purpose.

106. It is the task of religion to provide man with the universal ideal of truth and so draw the whole world together; and the march of events seems to indicate that it is India's duty and proud privilege to shoulder this responsibility. Popular and public support for this is indispensable.

107. Every well-to-do person has this duty laid on him. Hindu Dharma has always asked householders to transcend the narrowness of self and home and relate them to the universal: and this is, after all, the vital purpose of property. When social development is healthy, wealth does not become exclusive. When rich man in the past spent freely on works of public utility, property realised its purpose. It was only when wealth came to be taken to mean only more luxury and comfort to the owner that property lost this quality. The time has now come again to bring back and act on the old-time values based on spiritual aims and results.

108. Service of the needy will purify your heart; repetition of the Lord's Name will cleanse the dross of the mind; Viveka and Vairagya will guard you from all evil influences.

109. Let His Will work out. Stand aside as a witness. Surrender to His Will. Be always cheerful. Do Vichara constantly. Like a dexterous bull-fighter, step aside cautiously avoiding the bull's horns—Kama and Krodha. You are sure to be victorious.

110. Sadhana Chatushtaya is of paramount importance for a seeker after Jnana. First acquire Daivi Sampatti to perfection. Be pure. Speak always the Truth. Do virtuous deeds. Have a burning thirst to realise the Self. Understand the unreality of the world and the Reality of God clearly. Shun worldly objects and pleasures. Develop serenity and forbearance. Purify your heart and mind through untiring selfless service charity and study of Gita. Steady the mind through the practice of devotion. Then Jnana will dawn in you of its own accord.

111. Take resolves for the new year. This is a most effective means for quick progress in Sadhana. Stick to your resolves tenaciously. Do not be discouraged if you fail to carry out some of them. Every failure is indeed a stepping-stone to success! Persevere.

Chapter Ten

REVELATION OF THE IMPERISHABLE

(i) March on, Hero.
(ii) Purifying Agents.
(iii) My Mission.
(iv) The Path of Self-Surrender.
(v) Heed not Evil: Grow in Virtue.
(vi) Sarve Bhavantu Sukhinah.
(vii) The Only Key to Moksha.
(viii) Attain the Imperishable.

(i) March on, Hero!

1. Nothing delights my heart as much as to receive an enquiring letter from an earnest Sadhaka. For you is the Path of Yoga; for you is God-realisation! Lose no time. Plunge yourself in practical Sadhana. You need acquire no more theoretical knowledge. Attain the goal of life in this very birth by steady application to regular Sadhana right now.

2. Progress in the spiritual path is gradual and not sudden. Doing the Sadhana by fits and starts is no good. Feverish hurry in acquiring mastery in Yoga overnight is also undesirable. There should be no strain either for the body or for the mind. There is no use tiring yourself. Be cautious. Use your commonsense. Look to your capacity and ability.

3. Ever repeat the Name of the Lord. Take refuge in Him. Weep over your defects. Pray unto Him to give you strength to overcome all the obstacles and grant you strength to tread the path of Truth. You will come out successful.

4. Weary is the round of births. Extinguish the fire of desire through dispassion, discrimination, renunciation and meditation on Lord. You will soon attain the abode of Immortality!

5. "This Atman is not to be attained by the weak" is the declaration of the Srutis. The practice of Yogic exercises even for 15 minutes daily is enough. It will keep you quite fit. It will make you hale and hearty. Observe the rules of hygiene and health. Lead a well-regulated life. You can progress steadily in Sadhana. Good health is very essential for undeterred Sadhana.

6. Regular meditation makes the mind calm and steady and opens the avenues of intuitional knowledge. Strengthen the spiritual Samskaras. Increase them. Then only your worldly nature will be transmuted.

7. Introspect. Analyse your own thoughts and motives in all your actions. I-ness and mine-ness will be lurking at all unexpected corners of your being. Root them out completely. Sow the seed of virtue. Remove

the weeds of selfishness. Transplant the plants of devotion. Water it with the waters of Sraddha and Abhyasa. You will reap the fruits of Mukti. and become fearless and serene.

8. Raise the rod of Viveka when the serpent of irritability hisses. Love. Love. Love all. For there is nothing but the manifestations of the Lord in this universe. All that you see is the Lord only.

9. When you happen to be on tour for a few days you should not discontinue your Sadhana. Do not be shy to do Japa and Asanas in front of others. On the other hand it will inspire your friends. It will first instil curiosity in them. They will also follow you later on.

10. Aim high. Aspire to become a Yogi. Do not give room for sensual desires to take deep root in the mental factory. You must be ever vigilant to drive away passionate thoughts and curb the aimless wandering of the mind.

11. What are your experiences in meditation? Do you feel that you are overpowered by laziness while you meditate? When do you sit for meditation? How long are you able to control your thoughts at one stretch without allowing other conflicting thoughts to interfere?

(ii) Purifying Agent

12. Nishkamya Seva is a great purifier. Render some sort of service with pure unselfish motive for at least half-an-hour a day. Serve old and sick people. When you serve have the feeling that you are serving the Lord. This is the right attitude while doing service. If you have this Bhava you will evolve quickly.

13. Whole-timed Sadhakas must find time for at least 200 Maalas of Japa. Even busy people in the world carrying on their business etc., do 200 Maalas. You must so adjust your work that you are able to do at least 200 Maalas daily.

14. During meditation you must dive deep into your mind and drive out from there all the subtle Vasanas and hidden Samskaras. Then only you will be able to enjoy the bliss of meditation. Otherwise it will be mere closing the eyes and sitting in the dark.

15. Become established in Brahmacharya, physical and mental. Mental Brahmacharya is more important. You may succeed in physical Brahmacharya but you must succeed in the mental Brahmacharya also. You should carefully avoid the eight kinds of enjoyments viz., Darshan (looking at women with passionate resolve), Sparshan (touching them), Keli (play), Kirtan (praising the qualities of the other sex), Guhyabhashan (talking in private), Sankalpa (determination), Adhyavasaya (nearing the other sex with desire of gratification) and Kriyanivritti (actual sex act).

16. Be very cautious and vigilant. It is very dangerous even to call oneself a sincere aspirant. No doubt, one should be optimistic, but he should never allow even a slight taint of ego to take seat in his being.

17. Do joyfully whatever be your duty. Do it in a spirit of dedication and surrender to the Lord. Thus you call convert every action of yours into glorious Karma Yoga. Devote more time for mental Japa.

18. The joy that is filling your life now is but a thin shadow of what is your due in your real nature. The ocean of Satchidananda is in front of you. March on, hero, with a firm determination. Have unflinching devotion to the Lord. You should not stop anywhere in the way. You should march straight into the fortress

of Brahma Jnana where you will have neither, fear, sorrow nor afflictions of any sort. You w ill be swimming in the ocean of Satchidananda. Stop not till the goal is reached.

19. Be rooted in Ahimsa, Satyam and Brahmacharya. Purity of thought, word and deed will surely follow. Never raise your voice in anger. Waste not a moment. Shut out the door through which evil thoughts enter the mind. Refuse admission when they return to you again. Purify your thoughts, words and deeds. You will become Purity Embodied.

20. Meditation on the form is intended to transform your very being into purity and Sattva. The form of the Lord will thrill your heart. It will destroy all base Samskaras. You can meditate on the form of your Guru. You should have absolute faith in him and his Divine qualities. You should superimpose, Omnipotence, Omniscience, All-pervasiveness etc. on your Ishta Devata.

21. To be in the world and yet be out of it is no doubt the most meritorious act of the wise. Plod on. Practise Sadhana at home.

22. Take away I-ness and Mine-ness. See God in everything around you. Every act of yours will be an act of offering unto the Lord. All Sadhana is only to give this new value to life.

23. It is very good to combine prayer with meditation. Concentration will be more effective with prayer. Please do adopt this method of Sadhana.

24. God being Omniscient and your own Antaryamin knows exactly what you want and when. The more you turn towards Him with faith and devotion, the more intensely you repeat His Names with yearning and meditate upon Him, the more freely will His Grace flow towards you. Therefore during Pranayama, etc., feel that the Lord's Infinite Grace is actually flowing into you, instead of begging for it. The 'prayer' can be offered during the period of Japa and meditation.

25. The God-fearing lad Sri Sivaraman who, without a moment's hesitation renounced the world and dedicated his entire life to God-realisation. He has drunk deep the nectar that flows from selfless service. He has submitted himself to incessant and critical self-analysis and now he stands out as the God-loving Sri Swami Premananda. It is an indescribable glory to the family that nourished him and to all his ancestors. He will shine as one of the brightest stars in the spiritual firmament of the universe.

26. What can faith not achieve? Have absolute faith in the Lord. Pray to Him morning and evening with a contrite heart. Pray for Divine Knowledge. Do not pray for temporal gains. Behold the Lord everywhere. See His hidden hand in all actions; in everything that happens. Constant thought quickly brings about the realisation of Godhead within you.

27. Practical Yoga cleanses your heart and intellect and makes the inner instrument fit to receive the Light of God, Therefore, become a Yogi. I will train you and take you to your goal. Be bold. Be cheerful. Do not sink in faintheartedness.

(iii) My Mission

28. Awakening the people to the true purpose of life and broadcasting the knowledge of the Atman for the attainment of the Supreme Goal of life has been the Mission I have sought to work through the Divine Life Society. To take part in this Divine Yajna is to share the abundant Grace of the Lord. The beneficent

purifying influence of Mother Ganges is always there with the devotees. May you all take part in this glorious Divine Work.

29. In advanced students, the repetition of the Mantra will be going on in the mind not necessarily synchronised with the writing of the Mantra. But till this stage is reached it is always better to practise both together. Concentration should be centred on the Mantra and the time taken in writing should be utilised for meditation on the glories of the Lord. The mind should be filled with thoughts of God. That is the secret of it.

30. In this age of purposeless busy-ness created by an artificial materialistic world, the only Sadhana that man can do is Guru Bhakti and Guruseva. If only every Sadhaka is fortunate enough to get into touch with a living sage as his Guru, what more does he need aspire for?

31. To serve the poor, the sick, the saints and the country, to raise the fallen, to lead the blind, to share what you have with others, to bring solace to the afflicted, to cheer up the suffering are my ideals.

32. Practise pure unselfish love in your daily life. Embrace all living beings. Crush all forms of hatred. Expand your heart. This is real culture or civilisation.

33. In the midst of tense excitement, the Lord disappeared from the scene of "Rasa Krida"; just to test and bring out before the eye of world the great love the Gopis bore for the Lord. It is all His Divine Lila.

34. You should never feel delicate to approach me for anything. I am a cosmic servant. I like to serve you all in all possible ways. I am very much interested in the welfare and spiritual progress of all.

(iv) The Path of Self-Surrender

35. Your character depends upon the quality of the thoughts you entertain in your mind. The mental picture and ideals entertained by you determine your future. If you entertain noble thoughts, sublime ideals and holy pictures, you will have magnanimous character. Evil thoughts will perish by themselves. They will be powerless before sublime and divine thoughts.

36. Lord Sri Rama, Lord Siva, Lord Krishna are not three distinct entities. They are expressions of the same God, Truth or Absolute. Tulsi Ramayana is a very inspiring book. It is full of devotional springs which take you to the wide ocean of Satchidananda. Have immense faith and devotion. Be regular in your study of the book. You will derive immense benefits thereby.

37. If you neglect your studies imagining that you should only pray that is also not good. You should have both. Studies are necessary so far as it goes to make you fit for discharging worldly responsibilities. You should not lay too much importance on one at the cost of another.

38. Everything happens by the Will of the Lord. Let this be your Mahamantra. Do not swerve an inch from this conviction. Have this strongly engraved on the tablet of your heart. You will be ever at peace.

39. Truth is uncompromising. It should be an absolute principle in an aspirant's life. Learn your lessons from the incidents in your own life. Pray to the Lord with intense Bhava or devotion. Assure Him that you will never repeat the offense. He will pardon you.

40. Admit your faults plainly and readily. Ask for pardon. Assure the authorities that you sincerely feel for the error, and that you will not fall into it again.

41. If the authorities are bent on dismissing you do not be perturbed. Everything will be done by the Lord for your good only. Continue your services to the sick and suffering to the best of your ability.

42. There is nothing like resting like a child in the hands of the Mother. The Lord who is bearing the burden of the entire world is certainly not going to pick out a few souls to do them harm.

43. You have now tasted His Grace in concrete form. In what way are you engaging yourself more and more in Sadhana? Have you got a regular Sadhana programme? How long are you spending in meditating on the Lord? What are you doing to deserve His Grace? Fall at His feet now. Offer your entire self to Him.

44. When there is a strong will and complete surrender to Him, there is nothing impossible. Do not be dejected if the material prospects do not go in your favour. You have a better chance. Have full faith in Him who looks after everyone in this universe.

45. Have full faith in the mercy and supreme power of Lord Krishna. Be ready to submit to His Will. Be content in His Will. Do not crave for this and that. You will get only what is His will. Make the best of efforts and remain contented with what follows.

46. Do not complain. Do not be overjoyed when fortune smiles. Have a balanced and equal mind. All worldly prosperity is impermanent and fleeting. Strive only for His Darshan, His Grace and His blessings. He will guide and protect you. He will feed with the food of Immortality.

47. Man is the master of his destiny. To assist him in the shaping of his destiny, he has two powerful instruments—will and faith. First fix up your basic principles. Then find out your duty in regard to every problem that arises. Do every act feeling that you are an instrument in the hands of the Lord. Offer all your actions and their fruits to the Lord, This is the proper mental attitude you should possess. Never regret. Never worry. Everything will be shaped in the proper way at the proper time,

(v) Heed Not Evil: Grow in Virtue

48. Know that the moment you seek the company of a spiritual personality or his advice, you have turned the first page of your spiritual book of life. God's grace has already descended on you. You have been purified and elevated from the depths of petty worldliness. No evil will touch you now.

49. The most effective method of combating evil is to completely forget the vice and turn your attention to positive good, selfless service, devotion and God-realisation. This is the best way to rid of evil. Pay no heed to it.

50. Mundane friendship is purely selfish. It is transitory. Real friendship is permanent and unchanging. If not for this reason your friend would part with you for any other reason. Never worry over anything worldly. Care for Divine Friendship with the Lord.

51. Whenever the evil thought troubles you again, just say to yourself, "What a foolish thing! I have found the key to everlasting bliss-God-realisation. I shall not sink any more. My Guru is always with me." Soon

you will recover from the temporary madness. If there is physical excitement take a cup of cold water, repeat your Ishta Mantra and read one chapter of Gita.

52. Know that once you turn your inner being towards God, He will take full charge of you and lead you on.

53. When Sattvic diet becomes your natural diet, you would have complete control over the Rajasic forces and passions.

54. God's grace is always with one who earnestly and sincerely yearns to lead the Divine Life. Depend on God and God alone.

55. How can evil taint you? You are the embodiment of goodness and piety. You have taken refuge in the Lord.

Therefore shake off this faint-heartedness. Do you ever think that these influences can stand for a moment against the All-powerful Names of the Lord? A woman in Bombay defied the worst black magic with the Name of the Lord on her lips! Glory, glory to such devotees!

56. Have the Lord's Names ever on your lips. Nothing can taint you. Black magic will go back with its face blackened.

57. Remember the story of the Pandavas. Go through the Mahabharata. Look at the sufferings which the Pandavas underwent! They came out untouched by the Power of Krishna's Name remembrance. Be devoted to Krishna like Kunti and the Pandavas. You are safe then.

58. If Mr. X is an expert in black magic, I am an expert in the use of Lord's Names. I assure you no harm can come to you. No magic will affect you,

59. Hey Ranga! Even the most powerful demon dare not approach you for fear of Vishnu Chakra. You are under the protection of Lord Vishnu who has Adisesha as his bed. Enemies however powerful they may be, dare not raise even the little finger against you. You have the greatest support-the Lord—by your side. Become bold. Fear none.

60. Wake up! Wake up! Sleep no more. A true devotee of the Lord never loses faith in Him. In success and failure, in honour and dishonour, in loss and gain-the Bhakta knows only one God. Such Bhaktas truly merit the grace and Infinite Blessings of the Lord. Aspire fervently to become a Prahlad

61. Never go back on your resolves. Stick to them with great tenacity. Whenever you feel mentally troubled or worried, repeat the Names of the Lord. Feel His presence in front of you always. You will gain immense strength. You will sin no more.

62. Success lies hidden in Sraddha. Sincere devotion to the cause you have now undertaken is what is wanted. Then success is surely yours. Pray to God for help and guidance. Invoke the blessings of the Lord for the fulfilment of your resolves. He will surely help and lead you to the goal.

(vi) Sarve Bhavantu Sukhinah

63. "Sarve Bhavantu Sukhinah" -this ought truly to be the prayer of everyone. It is the duty of everyone to keep up this attitude throughout the year so that we will look on all as our own Self. With that supreme love as the basis we should love, respect, adore and serve all. Truly if everyone has such a heart this earth will be a veritable Vaikuntha, a heaven.

64. My only joy consists in receiving frequent letters from His Innumerable children, from those in whose heart He has taken His abode and in serving them to the best of my ability in every possible way.

65. Shilajit is a first rate body builder. Please take it morning and evening. The method of using it is to take a small quantity of the Shilajit as much a rice grain. Mix it well in an ounce of milk (warm). Take it and follow it up with a glass of cow's milk.

Do not take anything else for another three hours. Later you may take your food. Continue this for one week. The next week take Chyavanaprash. One tola of Chyavanaprash to be taken morning and evening followed up with a glass of hot milk as in the case of Shilajit. Then go back to Shilajit. When you take Shilajit, take a good quantity of milk, curd etc. In a month you will feel quite refreshed. Your health will improve wonderfully.

66. On account of merits accumulated in a number of previous births, man is placed in affluent circumstances. Prarabdha favours him. Goddess Lakshmi showers Her choicest blessings on him. Few souls seize this opportunity for further accumulation of spiritual merit through charity. Expansion of the heart enables you to receive God's grace in abundance. This can be done by spontaneous charity and generosity.

67 Divine Life is life in God. It is practical Sadhana for God-realisation. It is the living of the Yoga of synthesis. It is the harmonious development of the hand, heart and head. A doctor can render valuable service to humanity. Selfless service unto the sick and poor is the real service of the Lord.

68. Intensify your Sadhana. Lukewarm interest in Sadhana is not enough. Grow inwardly. Become Antarmukhi. Give up selfishness.

69. Yet, it is good to be a child. But be a Divine Child. In you lies the storehouse of strength and power. You are a man. Nay, you are on your way to becoming a Superman. It requires great courage to tread the Divine path. March on boldly. Look not back.

70. Blood pressure may be due to indigestion and wind in the stomach. You would do well to take light easily digestible food.

As a result of over stimulation, your prostate glands respond to the slightest irritation. Do not worry in the least. Depend on God and His mercy. He is the real doctor. Have full faith in Him. All other doctors will relieve you of your heavy purse and leave you in the same dark road. Be regular in your Japa and meditation. Do Kirtan at night. Meditate on the Lord for a few minutes before you go to bed and after you get up.

71. Come into the Divine Life fold; you are welcome. It is a rare privilege of a Godly few. It is God's gift, a reward of good actions performed in innumerable past lives. The circumstances leading to your communication suggest to me that the time is now ripe.

72. Even the departed soul of your ancestor will rejoice when you lead a Divine Life of dedication unto the Lord. Repeat His Names constantly. Practise Yoga. Thou art thrice blessed for you have a taste for God's Name. Keep the Divine flame ever bright by regular Japa and meditation.

73. They say "Marriages are made in heaven." No problem arises so long as both parties to the marriage agree to treat it as a sacred and God-ordained duty. They should honour it with sincerity and faith. There should be no friction whatsoever. Then they are treading the path laid out for them by God Himself.

74. Adjustment, compromise, adaptability, understanding, love and sympathy should guide the couple. They should both be divine. They should ruthlessly put down the diabolical forces of hatred. Conquer hatred by love, deceit by honesty and conceit by straightforwardness.

75. Do your duty. Never shirk it. You cannot escape your legitimate Dharma. Stick to Dharma at all times.

76. Why has the Infinite taken the form of the finite? He has done so to enable the pious devotees to do worship of the Supreme and cross this ocean of Samsara.

(vii) The Only Key to Moksha

77. The Key to Moksha is only one; the more numerous the keys that adorn the bunch, the more difficult it is to find out the real key. The Lord's name is the best key to Moksha. Do not add too many keys to the bunch. It will be very difficult for you to find out the right key when you want to open your box. Have firm faith in one Guru, one mode of Sadhana. Do not forsake your Guru and follow your own mental whims.

78. True Naturopathy is to live in God, the source of Nature. Every one of the promoters of Naturopathy should embody in himself the best virtues, eradicate all evils, attain Knowledge of the Lord and shine as walking Lords of nature. They will then provide the world with living books from which any one could learn the laws of health and long life, nay, eternal life of absolute health, knowledge and bliss.

79. Do not be worried. At the proper time the proper thing will be done. By the company of the wise the yearning for liberation arises in the mind. When the mind-mirror is overlaid with a thick layer of lust and greed, the objects do not shine there; but when a little bit of the dirt is removed, there is a very faint reflection. Then there is the enthusiasm to cleanse it of all dirt, so that the reflection may become very clear and perfect.

80. Failures are very necessary. Otherwise success will have no charm. Failures only inspire you to strive and reach greater heights. Do not bother about failures.

81. Stand aside. Watch your mental Vrittis. Let the thoughts come and go. Do not identify yourself with them. Do not give your assent to their suggestions. Be devoted to Him. This is your supreme Dharma and duty.

82. No pains, no gains. Remember this always. Arjuna was overcome by grief on account of despondency. The Lord inspired and imparted the knowledge of the Supreme. The very presence of mental struggle indicates that your Suddha Manas is gaining strength and is trying to annihilate the impure mind. Stand aside as a witness. Watch this very delightful game.

83. Maya is a very treacherous devil. It is ever alert to involve aspirants in some net or other. Be vigilant. Give no room for temptation.

84. Extremes are always to be avoided. Neither despondency nor complacency should overpower you. The golden mean should be your course. Do not consider that you are above temptations; nor consider that you are eternally doomed to destruction.

85. Every true endeavour to uplift humanity from the low depths of materialism into which advancing Kali drags it provides in itself the fittest receptacle for the Lord's grace to flow abundantly; every noble undertaking to elevate man, spiritualise his nature and enable him to regain his losing hold on his own birthright (viz., his unity with his maker) carries with it God's abundant blessings.

86. I live in that Limitless Kingdom of God. It is a vast expanse of an unfathomable ocean of Bliss. There is no sound there. It is all complete silence there. There is no darkness; it is illumined with the Light of lights, God, who shines with the effulgence of a million suns. There is no misery, it is full of joy. There is no death, no birth, no disease. It is the Kingdom of Heaven. You know now where I live. It is in your heart. I live in you. You live in me. We are One.

87. Worldly life is a bed of roses till a thorn pricks you in your feet. When the thorn starts pricking you then realise that the world is a bed of thorns. The man then awakens to the Reality. The world is an illusion. Friends are hypocritical cheats. Relatives are selfish bugs. There is none on whom you can depend except God.

88. Mind is a crooked mechanism, agitated, wavering and wandering. It is always unsteady. Control the wandering nature of the mind. Sadhana is the means to control the mind Withdraw yourself from the external world. Control your emotions, sensations, activities. Constantly dwell in the Atman. Give up external show. Do not be attached to the flesh.

89. Develop the eye of wisdom. Look with your inner third eye. The aspirant realises immense joy when his third eye is opened. Fear, sorrow, doubt and delusion take leave of you. Unfold all the latent faculties and powers. They are lying hidden within you.

90. Diabolical forces are within and never outside you. It is only the mind that is reflected in front of you. Change the angle of vision. Everything will be good. You will see only His hands in everything. Do not blame God for your failures. Give your mind a good shoe-beating. Resolutely start the practices once again from today.

91. Do not strain yourself beyond your capacity. Relax completely the moment you feel that there has been something wrong with the normal movement of the Prana. Dash cold water on your face when you feel sleepy.

92. The breathing gets controlled during meditation. It becomes very thin. Merge the mind in the Atman. Take it away from the body and its associates. The goal of life is Self-realisation. Mere seeing some lights and hearing sounds during meditation is not the final state of self-realisation. They are, no doubt, encouragements to the Sadhaka.

93. You have had your rebirth in God. By gradual degrees try to forget the past, its success and failures, its sins and virtues. You are not concerned with any of them now. You are a new man altogether. Bury the past deep and cover it up nicely with the Lord's Names and Yoga Sadhana. Develop self-surrender to the Lord.

(viii) Attain the Imperishable

94. Make your parents understand that you are a Divine child, by your own actions. You should never get irritated even when they scold you. Everything is for your own good only. Do not take onions. You can easily convince your parents that unions are injurious to your health. You need not object to tamarind, salt and sugar now. Fast on Ekadasi. Take milk and fruits. Take saltless diet on Sundays.

95. If you want to know God then know yourself. Find out who is the seeker? Then you have known everything. You are that Eternal Self. Do intense Sadhana. Then you will be able to clear all the doubts. No explanation will satisfy you. Only when you taste the sweetness of sugar you are satisfied. So also till you have realised God you cannot have any satisfaction. Doubts after doubts will be mounting over your already heavy shoulders.

96. The Western psychologists start and work from the physical and go to the mental plane and stop there. Whereas the Eastern philosophers proceed from the top and then look at the bottom with the knowledge of the highest. Knowing the One Imperishable you know everything else. This is the gist of our philosophy.

97. Look at the perishable nature of the body and all what we see around us. During the great wars thousands perished, There were mighty destructions in earthquake in Quetta and Bihar.

98. You must go in after that Imperishable-that is God. The Lord permeates everything. To realise this Imperishable it is not enough if you simply sit quiet expecting a miracle from Him or the Guru. You should strive for yourself, by incessant practice of Sadhana.

99. By one strong determination of the will get rid of all evil qualities like smoking, taking tea and meat-eating. These weaken your nerves. You will be easily irritated. You will not be able to control your emotions. Tea is stimulating no doubt but does harm ultimately.

100. When you are harassed by the tea habit it will be difficult to leave it in the beginning. Use milk as a substitute for some time. You are simply alarmed. You imagine that you will have headache without it. All these are mere hallucinations. How many are there who never take tea or smoke. These things you have contracted by sheer habit and nothing else. They are not at all indispensables.

101. Svara Sadhana or practice of breath is the revealer of Satyam and bestower of the supreme knowledge and bliss. Perform calm acts during the flow of Ida (moon) right nostril and hard and rough tasks during the flow of the Pingala (sun) the left nostril. Do acts that are spiritual during the flow of Sushumna. If the breath rises by Ida in the morning at sun rise and flows throughout the day and Pingala at sunset and flows throughout the night, it confers supremely good results. This comes after continued practices.

102. Prana is the subtle force which is usually associated with the breath. During Bandhatraya, when you do Mula Bandha, draw the breath at the same time contracting the anus. Retain the breath, with Jalandhara Bandha. During Uddiyana Bandha, exhale, draw the belly up and feel that the Prana is being drawn in and

is being united with the Apana which is prevented from flowing out because of the Mula Bandha; and that this combined current is permeating your entire being.

103. Always have the one burning desire of realising God in this very birth, through intense Sadhana. Increase your Sadhana, steadily. If you like seclusion you will naturally like Mauna. Mauna conserves energy. Much energy is wasted by idle gossips and chit-chatting. Do intense Japa mentally when you observe Mauna. Practise regular meditation also. Then you will derive the benefits of Mauna.

104. Never give up the practice. Even if the mind does not yield in this life, even if at the end of your life the lower nature is still persisting, you should strive to see that Life departs from this body with His remembrance and Name in your lips. Let realisation take a million births. Still do not give up hope. You should have the patience and perseverance of the bird Tittibhi which tired to empty the ocean with its beak to get back her young ones.

105. Your determination regarding Brahmacharya is very grand. Pray fervently. The Lord will give you strength to overcome passion. The secret of control of passion is not suppression forcibly hut sublimation by diversion. You should be so busily engaged that you have no time to think of sex.

106. Open a branch of the Divine Life Society. Group Sadhana is very helpful in spiritual progress. Do arrange Satsanga at your place. Sometimes when you sit for Sadhana, laziness will overpower you and you will straight away go to sleep. This will not happen in group Sadhana. If you sleep others will point out the defect.

107. The wisest of men have considered themselves only students till the end of their lives. You will surely acquire Atma Jnana very quickly if you keep up this Bhavana always. You will be ever humble. Humility is the one cardinal virtue that takes you to Immortality.

108. God is hidden love, hidden beauty, hidden power and hidden Light. Earnestly attempt to make a vigorous search of Him in your own heart. Look within. Turn your gaze inwards. Try earnestly to attain the Immortal Being. Enter His Kingdom right now in this very second.

109. Purer the soul the greater the expression. You will have to train the mind gradually by daily practice of concentration by fixing it again and again on the Self within.

110. Completely separate yourself from evil associations. Take to seclusion and study of scriptures. Do not take heavy food at night. Take some light diet. It will keep your mind in a Sattvic state.

111. Yes; you can practise Pranayama during your practice of Japa. Through Pranayama you can control your mind. By counting the number of Japa you can adjust your Pranayama, the flow of breath. Inhale deeply, mentally repeating the Lord's Name and deeply exhale in the same way.

112. Om is the name of Nirguna Brahman. Om is both formless and with form. That which is written is but an external symbol only. Brahma, Vishnu and Siva are the manifested Brahman engaged in creation, preservation and destruction of the world.

113. Meditation is, no doubt, a hard task in the beginning. But when you practise it regularly, when you are able to reduce your thoughts and mind revolutions and when you are able to fix your mind on the Lakshya you derive immense joy.

114. Envy is a base Vritti of the mind. It is manifesting on account of selfishness. The root-cause is body-idea. Entertain good thoughts. Feel 'I am Brahman.' Get rid of this body-idea and you will be free from this dire malady.

115. Japa is of three kinds; one is Vaikhari, one is Upamsu and the third Manasic. Mental is superior to all. Upamsu is ten times superior to Vaikhari and Manasic is 100 times superior to Upamsu. In the beginning you should practise all the three to enable you to control the mind. When you advance you can stick to Manasic Japa only.

116. Have a strong will, and can cut off the evil habit of smoking in one day. Pray to God to free you from this evil. Smoking will draw on your vital reserve and there will be quick depletion of your vital energy and vitality. Avoid all stimulants. Coffee, tea, smoking are all evil habits which you should get rid of soon. Will strongly. You will succeed.

117. City life is not a hindrance to spiritual growth. The defect lies in you. Control your mind. No one asks you to go to cinemas. Because there is a cinema house near your residence that does not mean that you should visit it daily. You are the master of your own destiny.

118. If you are a devotee of Lord Rama, then repeat the Mantra, "Sri Ram Jaya Ram Jaya Jaya Ram". Keep this as your Ishta Mantra. If you have a liking for small names you can repeat "Sri Ram" or mere "Ram" just as you like.

119. Do not despair. Who is there in this world who is free from sins? All saints have passed through the stage of temptations in their lives. Saintliness is not the effort of one day or one year. Intense Tapasya done for a number of lives is responsible to mould one's character and conduct. Have courage, you will succeed.

Chapter Eleven

REVELATION OF HIDDEN TREASURES

(i) Vaikuntha at Home.
(ii) Be More Zealous than a Worldly Man.
(iii) The Sure Means of Inner Purification.
(iv) The Awakening Call.
(v) The Desideratum of Success.
(vi) Your Only Ideal

(i) Vaikuntha at Home

1. As the deluded couple vie with each other in worldly enjoyments and sensuality, the divine couple compete with each other in their spiritual Sadhana. Even the Lord will watch this race with keen interest, joy and satisfaction. He will help you in your Sadhana and bless you with success.

2. O Parvati! Frequently read the stories of great Pativratas. Emulate their example. An Indian wife is proverbial for her infinite patience. Be like unto Mother-Earth ever patient and for bearing. A tender heart full of love and devotion to the Lord is a divine treasure for you.

3. That house is really a Vaikuntha where the husband and wife live in perfect harmony and concord. You should both set an example to all other families in the world. A husband should be at-one with his wife, treat her as a veritable Goddess.

4. Why do you falsely imagine that you are supporting your family? Why do you carry a big load on your head when you are travelling in the train? Leave the entire burden on Him.

5. Ponnambalam means the rare temple. It refers to the Chidakasa within the heart. For Japa you should repeat "Tiruchitrambalam." You can do Kirtan of the following Names of the Lord in addition to the Japa stated above: "Ponnambalam, Tiruchitrambalam, Arunachalam, Mahadeva Mahalinga, Madhyarjunesa." This can be beautifully sung in the Sunaja thars.

6. You should practise Siddhasana and Sirshasana. Sit in Siddhasana for your Japa and meditation. Do Sirshasana for 3 minutes daily. Sit before your Ishta Devata's Murthi every morning and repeat: "I will be a perfect Brahmachari today. O Lord! I have full faith in Thee. Give me strength to stick to this resolve today." Always pray to Him for purity and strength.

7. Nothing worthwhile is attained, least of all spiritual progress, without sincere effort. The greater the obstacles the greater the need for perseverance.

8. Rama or Krishna-it makes no difference. You may select any deity for worship and Japa. You may select whichever appeals to you most. You should know which name and which form captivate your heart for purposes of worship and meditation. Once you make the selection stick to it and increase your devotion day by day.

9. The Devas and Asuras had to continue the churning of the milky ocean for a very great length of time. It entailed a very great effort and strain on them. At last came out the life-giving nectar. Even so should you struggle hard to attain God-consciousness by regular churning of your mind, controlling it and meditating on the Supreme. Then the grace of Lord will quench your thirst for ever.

10. The very struggle with the lower mind indicates that the pure mind is making its existence known and is determined to oust out the impure Vasanas and establish Atma Svarajya. Continue the struggle. Yield not to temptations of the lower mind. You will surely succeed.

11. Observe strict Brahmacharya. You will quickly progress in the spiritual path. You will have wonderful memory. There will be a rare Tejas in your face. Spiritual growth depends on purity. Be pure in thought, word and deed. Hurt no one by harsh words.

12. Stop newspaper reading. Study of newspaper makes the mind outgoing. You become restless when the hour of receiving paper nears. You feel a sort of agony when the paper is not received. You become a slave to this mentality. The study of newspaper affirms the reality of the world and its various attractions. Give up all thoughts of the world. Meditate on the Lord regularly. You will be established in Him. You will be at peace.

(ii) Be More Zealous than a Worldly Man

13. An aspirant who is watchful about the various ways in which his time is wasted will progress very quickly. His interest in Sadhana grows day by day. He saves all time for Sadhana and meditation. Thus He grows in spirituality.

14. Gayatri is a very potent Mantra. It is the cream of the Vedas. Repetition of Gayatri purifies the Antahkarana and enables the aspirant to attain Supreme Knowledge. By performing Gayatri Purascharana great sins are washed away. Sri Swami Vidyaranya did 18 Purascharanas of Gayatri and he had Darshan of Mother Gayatri.

15. You are a whole-timed Sadhaka. You must do at least 200 Maalas of Japa every day. You should keep yourself busy in Sadhana for the whole day. Repetition of the Mantra should become natural with you. The mind should be yearning for Darshan of the Lord at all times. When you were in service how keen you were in pleasing your masters? You should show greater sincerity in Sadhana now.

16. When you are suffering from any serious ailment you should not practise Asanas. Of course Asanas have a curative effect on the system but not when you are very seriously ailing. For some particular diseases Asanas when administered in the proper way under the immediate guidance of an adept Yogi prove beneficial. Certainly they are not to be practised blindly without proper guidance in all diseases.

17. Carefully introspect and nip the bud of irritability that might otherwise gradually develop into violent hatred and anger. Develop patience. Introspect and find out the cause of irritability. Watch the mind carefully. You can control anger.

18. There can be no strength without suffering. When there is no pain, pleasure will have no meaning. Pain and pleasure, happiness and suffering, heat and cold are relative experiences. You will derive great mental strength if you adjust yourselves to these sensations and put up with them. Unless and until you have mastery over these you will not be able to develop equanimity of mind and knowledge of the Self.

19. Take a little lukewarm water in the palm of your hand and try to drink it through one nostril, then through the other. In summer you can use cold water. The water should be free from all dirt and sediment. Do this three times. Then blow your nose. Then practise a few rounds of Bhastrika Pranayama. Practise this in the early morning. Your nose will be clear after this practice.

20. Many aspirants commit the mistake of jumping all at once to the awakening of Kundalini. This is a sad mistake. They should establish themselves in Yama and Niyama first. When the practice of Asanas should be taken up. Kundalini will be awakened by itself when the heart is purified and the Nadis are pure.

21. Offer whatever food you take to the Lord first. Take the food as His Sacred Prasad. Do not overload yourself. Take as much as is needed to satisfy your hunger. The spiritual influence of the Prasad will keep you healthy and free from all diseases. Always entertain the Bhava that Prasad cures all diseases.

22. You should never breathe through the mouth. It is injurious to your health. Practise rhythmic breathing with regulated inhaling and exhaling. You need not practise retention in the beginning. inobnow

23. You should increase the period of your Sadhana. Just as you have the desire to earn more and more money, so also you should increase the wealth of Japa. Japa is your real wealth. Material wealth comes and

goes. The wealth of Japa will not be affected by bank failures and no dacoit can rob you of it. Material wealth is open to all these fears.

24. There is no place in this world which is free from temptations. The presence of a tempting object does not necessarily mean that you should indulge in it. Really the temptation is not in the object itself, it is in your own mind. You must realise your own responsibilities. You are not a child. Forget the object of temptation. Keep yourself always busy. o25. Until and unless real Vairagya has dawned in you, you will not be benefited by seclusion.

26. Do not renounce your job. It is not necessary. Take leave and spend a few months here practising rigorous Sadhana. Thus you can prepare yourself for Sannyasa in about 10 years. You can spend your retired life here. You may retire early say at the age of 40 so that you can have enough time to pursue your spiritual practices. By that time you can settle your household responsibilities also. You should have a definite programme of life.

27. What was the education of Gajendra? Even today the devotion of the elephant chief is extolled. Real devotion unto the Lord is what is most pleasing to Him. Desire nothing else. Then everything else will be added unto you!

28. You can improve your memory. True memory is remembrance of God. Forgetfulness of God is real loss of memory. It does not matter much whether you remember all your worldly incidents in life. If you want to remember them you can note them in a note-book. Deposit all worldly knowledge in paper and impress yourself with the knowledge of God. You should not forget God and that is the real purpose of memory.

29. Thought is inextricably connected with the breath. Once you learn to control the Prana, you will acquire control over the mind also. You will develop wonderful memory then.

30. You have read the first part of 'Mind-Its Mysteries and Control' Well. How far you have tried to put into practice the instructions contained in it? How far have you controlled your mind? Are you free from smoking and other acquired habits? Mere book-reading and intellectual appreciation will not do. You should translate it into your daily life.

31. When you realise that something is good practise it at once. Procrastination is a veritable robber. It robs you of all your wealth. Never give leniency to your mind. When you think of doing a thing that is good, do it at once. Here lies the secret of success.

32. Just imagine that you are a third-class passenger in the railway station. The train has come. The train is crowded. You have to go to Delhi. What will you do? You will try all methods of getting into the train even by the back door. That should be your spirit when you come to the spiritual path. Avail every opportunity to remember God.

33. Forget that you ever suffered from the sex-impulse. Forget the sex. Atman is sexless. Avoid stimulants. See Durga the world Mother in all ladies. If you are unable to have Mother Bhava, have cobra-Bhava that woman is like unto a poisonous serpent. Mentally feel like this. Hate not woman but hate lust which is tormenting your heart.

34. "Soham" is a Vedantic formula for meditation. It means, "I am He." Repeat this Mantra at all times. Connect it with your breath. Repeat "So" when you inhale and "ham" when you exhale. It will become habitual. Along with repetition you should have the feeling also.

35. Two hundred Maalas of Japa an aspirant should do daily. The number of incoming and out-going breath during the whole day is 21,600. Two hundred Maalas come to this figure. If you do 200 Maalas of Japa you have virtually done one Japa for every breath you have taken during the day. You should make good your lapses during your childhood and for those years you have not done the Japa before you stepped into this line.

36. Fear not. Waver not. Plod on with unfaltering steps. Now you have come to the proper line. Do not commit the same mistake again. God, your Antaryamin, is the source of health and power. Tap the source. You will have quick relief.

37. God-realisation is the only goal of human life. All else must be arranged in such a way that every one of the acts that an aspirant does leads him nearer and nearer to his goal.

(iii) The Sure Means of Inner Purification

38. Japa, Kirtan, Svadhyaya, pilgrimage to holy places, Dhyana and prayers should all be combined to produce the maximum effect on the inner apparatus (Antahkarana) in the minimum time.

39. Rajas and Tamas try their level best to reenter the mental factory. They should be driven out by discrimination, Vichara and dispassion.

40. Thoughts of Atman will remove impure thoughts. Asanas and Pranayama and light Sattvic diet will remove laziness. Indriyas deceive you every moment. Senses are very powerful and are able to overwhelm even the wisest. They give you momentary pleasure or Kshanika Ananda. You are not satisfied with momentary pleasure. Your quest is for infinite bliss and that can be had only in the Self within.

41. The more you increase your Japa, the stronger, purer and calmer you become. Go to a lonely place and spend two or three hours in silent meditation. Read Gita and Upanishads with one-pointed mind. Do not mix with others much.

42. I have a novel method for keeping up the newness that is created out of contacts with holy persons. That is this: to commemorate your rebirth into this spiritual—REAL—life, please take a few resolves, "I will introspect at night and find out my faults and eradicate them. I will spend one hour before sunrise and while going to bed in Japa and meditation." Add some more to these. Think of your resolves as soon as you get up and often during the day. Soon spirituality will run through your very veins. You will become Godly.

43. Your friend, Sri Krishna, the Indweller of your heart is always with you. He is ever by your side. He is your very life, nay the life of your life. He is your true Self. In the Brindavan of your heart He dances.

44. This Lord Krishna delights to sport with the Gopis of Divine Virtues within yourself. It is your duty now to see that there are plenty of virtues with whom the Lord can play. Cultivate virtues one by one. The Lord will then take great delight to reside in your heart.

45. If you can lead a disciplined life, if your aspiration is born of real Vairagya, if you have no family or other bondages, if you can dedicate your life for selfless service, if you can stick to this path at any cost, you are welcome to this place at any time. You should carry out willingly the duties allotted to you.

46. Waft the perfume of the Lord's Names. Prepare scented sticks of spiritual knowledge, light it with the match-stick of service and let the knowledge of Yoga elevate all around.

47. Kindly open a Branch of the Divine Life Society in your place. Please collect a few aspirants and inspire them to become members. The Lord's power is within you. You can work wonders. You will be doing a great service to the Lord and His children.

48. To remove obstinate constipation you can take "Petrolagar'. Take starch-free diet. Do not take rice, potato or fried articles. Live merely on fruit juice and fresh green vegetables for sometime. Take "Petrolagar" with a little milk or water twice during the day and once at bed time. Take also occasional enema. Take a tonic of calcium with glycerophosphate and Lecithin. Do Sitali and Sitkari Pranayama. You will be cured of your malady.

(iv) The Awakening Call

49. Wake up! It is Brahmamuhurta of your life now! Look! On the horizon there is the glow of the Lord's Grace. Soon His Light will flood your soul and shed its peaceful lustre on your entire being You will be bathed in peace, clothed in bliss and surrounded by eternal life! Arise, awake! Slumber no more!

50. Today is the day. Yesterday is gone. We do not know of tomorrow. Today is the tomorrow of yesterday, and yesterday of tomorrow. Thus in today you have all, tomorrow, today and yesterday. Do not procrastinate. Do everything today. Today is the only Reality! Whatever you want to do, do it today.

51. Every "passing away" ought to remind you of your own. Wake up! Sleep no more.

52. The Lord did no Karma. It is this mysterious Avidya and its offsprings of likes and dislikes, good and evil, virtue and vice, created Karma and its fruits.

53. The human beings of this world are like so many dolls. The Creator is the only Consciousness. Can you imagine for a moment what a strange situation will arise if all the dolls that man makes, spoke, acted and thought like him? It is this difference of consciousness-the insentient state of the doll-that glorifies the sentient man! It is the evil that carries on this devil's dance, it is this Maya, Mara, Satan, Avidya, Sat-Asat, or whatever one might: call this Samsara, that glorifies the Lord, ever pure, untouched by the sins of this world, the witness the Antaryamin, the Immortal Self of everything.

54. Certain good souls have a little bit of Prarabdha to work out; they take a birth here just for that much, and when the Karma is exhausted, they depart. They are highly elevated souls.

55. Do not sit and worry over the dead. Do not attempt, either, to find out what has happened to his spirit. By these you will not help him in any way You will only retard his progress by dragging him to the earth-plane.

56. Lead the Divine Life of Truth, Love and Purity! Sing the Lord's Names. Do intense Japa. Weep before the Lord, "Bhagavan! Please grant me Your grace. Grant me abiding devotion to your lotus-feet." Control the mind. Control your sorrows and griefs. Be ever happy and cheerful.

57. Pray to God. Ask for the gift of patience and angerlessness. Meditate in Brahmamuhurta on the good quality, Patience. Chant "Om Peace, Peace, Peace." Watch how many times you get angry every day. While going to bed repent for your mistakes. Before you start your day pray to the Lord to free you from anger. You will quickly evolve.

58. Mental depression is due to lack of faith in God, or to wavering Sraddha. To counteract it, you should, through Japa, Dhyana, Vichara, Svadhyaya and Pranayama drive the depression out and substitute in its place cheerfulness and a complete resignation to the will of the Lord.

59. Utilise every opportunity that presents itself before you to elevate, spiritualise others. It is the greatest form of worship. Serve all in every way that lies in your power. Love all; for every one is veritably your own Self.

60. Never is a rabbit born out of the womb of a lion. Children of a pious man have embedded in them spiritual Samskaras. These Samskaras fructify in due time and blossom forth into spiritual blessings.

61. The world is a product of Bhagavan's Maya. For one who sees the Lord in His creation, there is no Maya. The very characteristics of Maya is Trigunatmika (consisting of three Gunas). Every created being is swayed by the three Gunas Sattva, Rajas and Tamas. in varying proportions. By Divine Grace you can win victory over the threefold Gunas of Prakriti and reach the Param Dhama or the supreme abode of the Lord.

62. There is nothing bad in this universe. All is good. Falsehood has got a raison d'etre. It exists to glorify truth. Hatred exists to glorify love. You just see good in bad, beauty in ugliness and pleasure in pain. All is sacred because Lord Hari is seated in every being. Give up preference, petty-mindedness, wrong Samskaras, superstition, false beliefs, opinions, doubts, laziness, foolish convictions etc. Then you will grow quickly in the spiritual path.

63. Who told you that you are a weakling? Know that you are not your body, you are more than that. You are not your mind even, you are still more than that; you are the taintless Atman. Know this fully well. Endeavour to know this by regular Sadhana.

64. The Eternal Lord, the Paramatman, the Inner Reality or Self, neither takes birth nor is He ever affected by the changes that seem to take place in this universe. He is Ever-Existent, Unchanging, Undying. The phenomena that occur to our external vision is false, the effect of diseased perception.

65. You should know the technique of gaining control over your habits. Once you know how to exercise your will-power to eradicate an evil quality, you have learnt the art of tapping power at the very source.

66. The real method of approach to the Vedas is meant to be neither physical, nor geometrical, nor historical, nor mathematical, nor astronomical, nor psycho-physiological. The real method is the spiritual approach. The Vedas are expressed in the language of the soul, the language of Truth and Divinity. No temporal

approach to the Vedas can bring permanent satisfaction to humanity. Real Divine Life is to be led, the life that is in tune with the Divine Presence, the Root and the Source of all.

67. Mere academical researches are not going to pave the way to the Emancipation of the world. One has to see through the eye of the Spirit, if he is to know what is buried in the eternal words of the Vedas. Discipline yourself through the rigour of Sadhana and understand the Vedas as the revelations of the Highest Divinity Intellectual. Curiosity is one thing and spiritual knowledge is another thing. The Vedas treat of the latter.

68. The Atman is ever-pure; the abode where it has found an embodiment-the bodyshould also be kept pure and untainted by the sins of the flesh. Thou art pure Satchidananda Atman. Thou art the source of Bliss; the pleasure of the three worlds are but a fraction of your Inner Bliss.

69. Merge your mind in that Silence which is your Atman. In that silence, all desires will be annihilated.

70. Real Brahmacharya is to keep the mind ever in the quest of Brahman. Sannyasa is the ruthless annihilation of the ego.

Gita is the ideal. In Gita we find the qualification of a Sannyasin. To be free from hatred and attachment; not to get elated by praise or depressed by censure; to be free from fear and grief; to be above the Gunas, to transcend the Dvandvas—that is the Sannyasin's highest duty.

71. Reflect constantly on the significance of the Mahavakyas. Chant OM. Roar OM. Thou art Satchidananda Svaroopa Para Brahman.

72. Spiritual power is the capacity to perceive the world as it is and not as it appears to the naked eye. Through the practice of Yoga you should acquire that Divine Vision through which you will see Truth the inner Reality of things and not as the external appearance. You should ignore the Name and Rupa and perceive only the Satchidananda aspect of a thing.

73. Hundreds of reformers have come and gone! Yet, the Lord's Divine Lila goes on. You would have helped the world if you, through Yoga Sadhana, achieve Atma Jnana.

74. I have for long felt and I have given expression to this feeling, too, in my writings-that India will have achieved true freedom only when her destinies are guided by spiritual men. The head of the state should be a man of spiritual eminence, and one who has taken a keen abiding interest in the Gita and the Upanishads, one who, more than all else, actually led the Divine Life. We have now such a personality.

75. Man's essential nature is Divine. This is overlaid in most cases with a thick layer of ignorance, which makes it impossible for the True Nature to shine forth. When this light of Divine Knowledge, the Atman will shine in Its Own Glory?

76. According to the Hindu theory of transmigration, pious souls with power latent in them take their birth in various spots on the earth. They yearn and yearn more intensely. In due time they find their own company, the same Yogic atmosphere once again and complete their evolution.

77. Every activity, rearing children and managing a house, can be converted into Yoga. Kindly study the first six chapters of Gita again and again. Mere running away from crowd is not a sign of Yoga. Inner

detachment and negation of the Kartritva Abhimana (doership) and Bhoktritva (enjoyership) should be there. Performance of all actions as an instrument in His hands, the consciousness that this world is indwelt and pervaded by him the Supreme spirit is called Yoga. This attitude will lead you to emancipation or Moksha.

78. Awake! Arise! It is Brahmamuhurta now. You have already slumbered too long. See: a few moments ago the entire horizon was filled with darkness. Now, there is a glow of light in the East. Soon the glorious Sun will rise. Be prepared to receive Him.

79. Come! Quickly purify your heart through repetition of His Names, and by selfless service to His children. Then only will He shine in your heart. The entire world is your own family, nay, your own Self. Pray for all. When you do Japa and Kirtan, think of the millions of suffering humanity and pray to Him for their sake. You will be soothed.

80. Lay your burdens on His shoulders. Do not shoulder them yourself. Your shoulders are too feeble. Practise Yoga right from now.

(v) The Desideratum of Success

81. Fortunes, failures, successes, bereavements etc., are to be looked upon only as manifestation of the Lord's Grace. The all-loving, all-merciful and compassionate Lord will arrange things at the right time in the right way. You should not be proud of your attainments nor be sorry for your failures and so-called misfortunes. Treat them alike and be cheerful always. This is the secret of everlasting joy and happiness. Everything in this phenomenal world is bound to perish. It is only a trick of the mind that something appears pleasant and others appear painful. Every day countless persons die and countless ones take their birth. Are we concerned with all of them? No. Why because we have no attachment or Mamata for those beings. Therefore absence of Mamata is the secret of happiness. That alone keeps you away from sorrow.

82. Stand steadfast in the path of spiritual endeavours. Be regular in your Sadhana. Concentrate your mind on service to the sick, to the poor, to your preceptors, to your parents. Serve your mother-country. These are your primary duties.

83. Control your tongue. Control your senses. Palate is a great obstacle if it is allowed to run riot. It will take you to great mental and physical sufferings. Give up chillies, onion, tamarind, eggs, meat and alcoholic drink. Give up all sorts of stimulants.

84. How long do you want to remain a slave of passions? What amount of wealth, children, motor cars and bungalows will satisfy your thirst for mundane pleasures? Is it not time for you to think of the Infinite Imperishable which is beyond this monotonous, mundane existence? Then come. Struggle for higher things. Give up the worldly toys around you. Become a child of the Divine. Your Divine Father will look after you nicely. Worry not. Grieve not. Stand up. Start the spiritual journey now.

85. Make even your office work a Sadhana. Do all work with Nishkamya Bhava. Feel that every one in the office is Lord Krishna Himself. Put up with all inconveniences and botherations with a smile. The Lord is testing you whether you have patience to carry out His wishes. Mentally repeat the Lord's Names always.

86. Lust, anger, greed, egoism etc., fly away from the man whose heart is filled with love for God. Selfishness, greed and other evil qualities stand in the way of man's spiritual evolution. The Lord runs to the aid of the devotee who sincerely thirsts for Him. Very great is the love of the Lord for all His devotees. The more you love Him, the more He loves you.

87. Success in the spiritual path purely depends on the purity of one's heart and his keen interest in spiritual Sadhana. If one has already prepared the ground for spiritual growth by preliminary Sadhana, by ethical discipline, obedience, disgust for worldly enjoyments, keen desire for liberation, extreme tolerance, control of the senses, then the progress is very quick. If any of these qualifications is lacking it has to be developed soon to enable the aspirant to have Self-realisation.

88. The student should reveal to his spiritual preceptor his entire history of his spiritual inclinations, weaknesses and achievements. He should also allow the teacher to study him. After close study the teacher will prescribe for him the necessary Sadhana.

89. Intellectual development to the exclusion of humility and the development of the heart is a mere void. The desire for Siddhis and supernatural powers should not captivate your heart. You should approach the Guru with an open heart and allow yourself to be moulded by him. You should imbibe the qualities, virtues, knowledge and discipline of your Guru.

90. Only a Yogabhrastha who had practised Yoga in his previous births takes to the diligent practice of Sadhana in a subsequent birth. He then continues the march to the goal.

91. The Vedas declare that everything here that is seen, or heard of is Lord Narayana. He has enveloped the entire Universe. Meditate on His Virat Svaroopa. Exclude none from His Virat Svaroopa. Every living being, every object is in Him.

92. The soul knows no physical bond. The devotee's pure heart is like the crystal. It needs no expression. The devotee is ever united with the Lord in his thought, word and deed.

93. In the beginning even a parrot-like repetition of the Names of the Lord is beneficial. Kindly do not give up the practice. After some time you will realise the benefits. The mind will be calmed down. You will be pervaded by a spiritual thrill and self-surrender unto the Lord.

94. Never give room for despair. Be ever cheerful. Every minute commence life fresh. Never think of the past. Correct yourself then and there. Draw inspiration from within. Tap the Divine Source. Again and again meditate on the One Divine Presence which is eternally present within you.

95. You have a vast unexplored magazine of power within you. You have not yet tapped that source. You are not aware of it in reality. It lies hidden in your heart just as the treasure is hidden under the earth.

96. Develop dispassion for sense-objects. Cultivate devotion to God. Be not entangled in the petty baits of Maya. Behind the gilted polish there is veritable poison. That is nature of Maya. Beware.

97. You will encounter various difficulties in the earlier part of your Sadhana. You are not aware of the progress but you see clearly your weaknesses. Do not give room for depression. You are improving. There is spiritual progress in you even though some weaknesses still hide within you. Carefully weed out evil nature. Develop Sattva.

98. Your identification with the body, children, house etc., has a deep root. You have been accustomed to it since a very long time. Your attempt at spiritual evolution is very recent. Hence the setback. Develop your Daivi Sampat. Kill the Asuric forces. You will then quickly evolve.

99. The first positive step to intense Sadhana is right resolution. When this is made, the next step should immediately follow "Right Exertion". Without right exertion nothing in this world is achieved. Therefore, stick to your resolves. Never swerve an inch from the path of Truth, purity and love. Aspire to reach the goal in this very birth.

100. Marriage should be considered a God-ordained holy alliance of two souls for the complete divinisation of their nature and for realising the goal of life God-realisation through a well-ordered Dharmic Grihastha life.

101. Wherever you are, in whatever condition you may be, and amidst whichever surroundings, kindly be repeating the Names of the Lord. The Lord's Name purifies everything. It will purify your thought, word and deed and destroy all Karmas. This is the easiest Sadhana for Kali Yuga.

102. Time wasted in chit-chatting playing cards etc., is a very great loss. Every minute is precious for a Sadhaka. Time is fleeting. Death is ever dancing in front of us in disguise. Be on the alert. Realise the glory of human life.

103. When you observe Mauna, the mind should not be craving for this and that. You should curb the impulse for talk. Keep yourself busy in meditation. Negate the non-self and merge thyself in the Self. You will soon attain Self-realisation.

(vi) Your Only Ideal

104. Sadhana is the means to Moksha. Sadhana is the bestower of peace and bliss. Constant remembrance of the Lord forgetting the body and its needs, the desire for heaven etc., is real Sadhana. Even the desire for Moksha will disappear in the end.

105. Who will be so foolish as to kick Eternal Bliss and engage himself in small petty pleasures of the senses? Will you exchange the bliss of the Atman for the petty enjoyment of the senses? Will you kick sugar candy to eat the sour black sugar? No. Then come and struggle for higher things. Give up the toys of objects and think of the Supreme.

106. Never think of the past nor need you plan for the future. Take care of the present and the future will take care of itself. Take everything as His gift. Do not murmur on any account.

107. Do the right. Never even at the cost of your life step into wrong channels.

108. The Divine within you is stronger than anything that is without you. Therefore, be not afraid of anything. Rely on your own Inner Self, the Divinity within you. Tap the source within you through spiritual practices.

109. To love righteously, to do praiseworthy deeds, to abstain from liquors, tobacco, to abhor and cease from sin, to lead a contented life, to purify the heart, to associate yourself with the wise, to sit in holy company and commune with the Lord— must be your ideals in life.

110. Do not submit tamely to unnecessary persecution and worries. Assert your right to live rightly, truthfully and devotionally. Leave the place at once;try to live your own life of truthfulness and peace wherever it is convenient without having to tell lies and indulge in Adharma.

111. Everyone born in this world need not necessarily marry. Marriage is meant to regulate one's life in the world. But for the institution of marriage in Society, life would become irregular and beastly. But where there is no passion in the heart, where the desire for God is strong, where there is a longing for spiritual pursuits, marriage is not compulsory. Such a man can lead a Naishtika Brahmachari's life.

112. False beliefs and wrong notions are rooted in Moola Avidya. These will persist till True knowledge dawns in you. Acquire this wisdom through the practice of Yoga.

113. I am delighted to note thy bravery. That is the surest sign of spiritual progress. Atman is Immortal and Eternal. It is your ideal and goal. Practise rigorous Sadhana. God is always with you. He helps you always.

114. Do not think of marriage as long as you are a student. You can marry when you are well settled in life.

115. Love and serve all with Atma Bhava. This is my message to you.

116. There is nothing very unusual in a young man's getting into bad ways and erring. But it is not every one that finds fortitude enough to turn his back on such a past; it can be done only by the abundant grace of God. Therefore, thank Him and ever utter His Names.

117. Beware of the forces of darkness. Be on your guard against the insidious mind and its somersaults. Take refuge in the Lord's Feet.

118. You have only to lift your foot with the intention of placing it a little forward on the spiritual path, before you are flooded on all sides by the grace of the Lord and the blessings of countless saints. They are ever present everywhere to help deserving Sadhakas. The only trouble with most of the Sadhakas is that they do not sincerely wish to tread the path of spirituality and Truth.

119. Do everything with Nishkamya Bhava. Try to imbibe the teachings of Bhagavad Gita. Constantly introspect. Entertain no evil thoughts.

120. Humility is the most covetable possession on earth. It is the greatest treasure in all the universe. It is in the tranquillity and quiet of the night that the seed slowly sprouts forth from under the soil. The bud opens in the depth of the most silent hours. So also peace is found in the profound silence or Absolute Calm.

121. One can have permanent peace if he turns his mind from the objective universe and lives in the divine within. The life is a long dream. It is the jugglery of Maya that keeps up this universe. The five senses delude you every moment. Life in the world is chaotic, fragmentary and full of unrest.

122. Silence the bubbling senses. Quieten the mind. Silence the surging thoughts and emotions. You will attain the highest bliss.

123. Avoid undesirable company. Do not read any book that might agitate your mind. Meditate on the import of some select Slokas of Bhagavadgita. That will elevate your mind and drive away evil thoughts.

124. Meditation may look to you monotonous in the beginning. Chase your thoughts. Be a silent witness to them. Do not identify yourself with your thoughts. Gradually increase the period of meditation. Start with one minute. Try to keep your mind blank, free from thoughts at that time. When thoughts rush in, refuse admission. Gradually you will succeed.

125. Wealth is not to be condemned. It is Sri. It is the Divine Shakti of the Lord. Only the way in which you earn wealth is important. You should earn wealth by honest and fair means. You should not increase your material wealth at the cost of your spiritual wealth.

126. Vedanta and Yoga Vasishtha are indeed very elevating. They give great solace to the afflicted soul. Their study saves you from monotony and gloom. It shows the way to eternal peace and bliss. But surely it should not make you egoistic. The little ego should be mercilessly killed before Vedanta is taken up. In humility lies real knowledge. Remember this always.

127. Many a saint has started on his upward journey to God on account of some great calamity or loss. One knock: and the inner eye opens out a little. First it will look as though there is complete darkness everywhere. Hold on to the Sweet Names of the Lord at all times. You are always safe.

128. Age is no consideration for treading the spiritual path.

If you have previous good Samskaras you will begin Sadhana even in the 3rd year. You will keenly watch spiritual practices done by others in that young impressionable age and slowly imitate them when you grow older. Your practices will never go in vain. They will bestow supreme good on you.

129. Your mother is your Goddess. Feel that she is the Mother Divine and not merely the mother who brought forth this body of yours.

130. Face all eventualities boldly. Be calm. There is an end to every situation, and it is not far off. Have this motto framed in front of your seat, "Even this will pass away." You will not be afflicted by any calamity. Have full faith in Him. He will ease the situation.

131. Before you criticise any one, look within. Scrutinise whether you have the same defect. No one is perfect in this world. It is only the Lord that is perfect. So blame none.

132. The only essential thing is that a regular routine of Sadhanas should be kept up, in order that your thoughts and acts might be in the plane of righteousness always. Otherwise, the mind is such an artful dodger, and there might be eventual backsliding. Therefore, always cultivate, and live and act in an atmosphere of pure thoughts, lofty ideal and right action.

Chapter Twelve

REVELATION OF THE IMMANENCE OF GOD

(i) Lay the Foundation Well.
(ii) My Code of Discipleship.
(iii) Inner Cleanliness.
(iv) Positive Way to Perfection.

(v) The Spark Blazes into a Conflagration.
(vi)Yoga for the Youth.

(i) Lay the Foundation Well

1. Lead a simple life. Devote some hours for Japa and meditation. Study Bhagavata, Gita and Ramayana datly for one hour. Draw inspiration from the lives of great men. Take part in Satsanga wherever it is conducted. You will be gradually filled with courage, strength and power. Do not take any hasty decision. Look before you leap. Invoke the help of Bhagavan.

2. It is not desirable that you should do anything in a sudden outburst of enthusiasm or disgust. You must first acquire the necessary qualifications. You should equip yourself with Viveka and Vichara. Then your progress will be very rapid. Selfless service should be your watchword. Love and serve all.

3. Joy, peace, bliss, and all auspiciousness have taken refuge at the Lotus Feet of the Lord. Man whose eyes are blinded by ignorance seeks them in the shadow, the essenceless Samsara.

4. Go to a big factory. Watch. The huge machinery is just an inert mass of steel. The one switch hidden in a small case somewhere in a corner is the real doer. The whole factory is set in motion by just switching on the little switch. What appears huge to your external vision has really no strength. It is nothing and has no intrinsic value of its own. It is the Lord's Power that works through all. Therefore surrender to His Will and rest in peace. He will look after you. You need not at all worry.

5. The mistake always lies in one's nature. The vicious atmosphere of youth-circles nowadays is intolerable. But, God has given you right understanding and discrimination with the use of which you will have to abandon the old habits, associations and modes of thoughts and turn for ever to Divine Life. You are welcome into the Divine Fold

6. Turn to God and aspire to realise Him. Then only is even physical health worth possessing.

7. Equip yourself with all the necessary knowledge of both life here and the hereafter and thus become a ready instrument in His Hands. When you are fit He will surely utilise you for the benefit and uplift of the generation.

8. No one knows His plans. You should resign yourself to Him and dedicate your sorrows and happiness to Him. Work incessantly for Him. Be alive in His consciousness and then you live every moment.

9. Joy, Bliss, Immortality-these are your birthright. Never swerve from the path of Truth. This is your birthright. This is your real nature. This is no monopoly of the dwellers of Himalayas or the Saints only. It is the birthright of everyone.

10. All students do not pass in the first division. There are people with different standards and different degrees of comprehension. In order that the Divine Wisdom may reach all, the great teacher Sri Vyasa Bhagavan has written the Puranas. Your business is to rightly understand them and make the best use of them.

11. In a bazaar you will see so many things for which you have no use. But, then, why do you blame the shop-keeper for it? He keeps them because there are some who go in for it. Even so the different kinds of

Yoga, the different Puranas, Agamas, Nigamas, philosophies, etc., have their own utility. For the right man all systems are useful and necessary. Why should you count pebbles on the river bed? Your business is to drink water if you are thirsty.

12. Start your spiritual life right from this moment. Sing the Names of the Lord. Love everyone with Narayana Bhava. A flood of light will pervade you. The Divine Hand will lead you safely to your goal.

13. You do not lack will-power. But perhaps you lack in the capacity to develop the hidden power within you. You should awaken it by regular spiritual Sadhana. Find out one of the evil qualities that have enslaved you. Get up in the early morning. Sit before the Lord's picture. Take a strong vow not to indulge in that particular evil that is enslaving you most. Think of the havoc that it has done to you and what it can do to you if you continue it. Again strengthen the resolve At night again review the day's progress. Thus in course of time you can conquer every evil Vritti.

14. The mere notion that you are too good and pure is itself very dangerous. You must see that this tree of egoism does not take its deep root in you. This little 'I' is a great hindrance in the spiritual life. Do your duty with complete detachment. Work for work's sake. You will not be bound by your Karmas.

(ii) My Code of Discipleship

15. I do not at all stress on the quantity of Japa that you are able to do. But surely I am particular about the quality. Give your whole heart and mind. Devote only half-an hour daily. But let that be completely self-dedicated and non-distracted. Train your mind to be calm and quiet. This is the best reward

16. I do not demand any money as Guru Dakshina. The best Guru Dakshina a disciple gives to his preceptor is his devoted heart. He must be sincere in his Sadhana. He should wean his mind from worldly actions and fix it on the Supreme. This is the highest prize of discipleship. The Bhava is more important and not money.

17. Whatever you undertake to do, you should do that with perfect concentration. For that moment you should forget everything else. This will make you efficient.

18. Never go to cinemas. They will pollute your thoughts.

19. No one can become mad by reading Gita or by observing Brahmacharya. They are already mad who think and advise others that spiritual Sadhana will make you insane. The ways of the worldly-minded persons are mysterious!

20. The first principle of a good Sadhaka is not to mix with evil-minded persons. Do not enter into arguments. Go on with your Sadhana. You will not gain anything by vain arguments. Surely you can converse with devoted persons as that will increase your faith and benefit you.

21. The merit acquired in countless previous births have earned for you this human body. The practice of Yoga in past lives bestows on you a life in affluent circumstances. Mere enjoyment of the fruits of these great deeds only wastes the previous acquisition; whereas a proper utilisation of the blessings conferred on you will entitle you to Immortality.

22. Magnanimity or expansion of the heart is the rarest gift of the Lord; a heart which flows out in charity towards humanity is the most suitable reservoir into which the Lord's grace flows in torrents.

23. A charitable temperament is a sure sign of the fitness of an aspirant to undertake further flights towards his goal-Moksha.

24. Be not worried. Worry actually kills a man and not poison. Do not pin your faith in astrological predictions. They will simply make you restless. You will be ever worrying over a supposed future mishap. Divine Grace will dispel all clouds of ignorance, worries and mishaps. Stick to the Divine Name by all means.

25. A ray of Divine Grace is enough to dispel the darkness of aeons. Give up evil company. Live in solitude. Hear the Lilas of the Lord. Merge yourself in the hearing of the Lilas of the Lord.

26. Take cold water bath. Avoid irritating and pungent food-stuffs. Avoid hot drinks. Avoid meat and liquor. Be strict in your resolves. Do plenty of Japa of your Ishta Mantra: Empty evil thoughts and fill in positive, helpful thoughts in their place. Ever remember the Lord. Strongly feel that you are improving every day, every hour and every moment.

27. No hatred should ever enter the heart of one who is leading the Divine Life. See God in everything.

28. To err is human, to forgive is divine. Love, Love, always love. Love is a great force, which can change and correct anything. Love can tame even wild animals. Such is the power of pure love. Develop love at all costs.

29. It is modern education, the sophisticated urban life and the general up-bringing of individuals that is the cause of downfalls

30. Hate not any one, love all. Your attitude towards the evil-minded person should make him feel ashamed of his past conduct. He will himself repent and change his way of life.

31. While you write the Mantras observe Mauna. Do not talk to anyone even if it is very essential. Picture in your mind the form of your Ishta Devata. Mentally repeat the Names. Think of the Omnipotence, Omniscience, Omnipresence of the Lord.

32. You should regulate your diet, work, etc. They should be regular and moderate. If you exert too much physically naturally you will be overpowered by Tamas and sleep.

33. The Lord is very fond of His devotees. He is very kind and merciful. Just as a devotee thirsts for the Lord, so, too, the Lord is eager to help and serve His devotees.

(iii) Inner Cleanliness

34. Focus your thoughts upon the Ideal and enjoy the Bliss within. There is a relative plane. Everything here is related to one another. You can not see perfection in the world around you. This is a world of three Gunas Sattva, Rajas and Tamas. Each will exert its own influence. If a man has wealth, he has no sons, he is very poor. This is Karma Bhumi. Each one enjoys or suffers according to his own Karma.

535. Ours is a land which has the richest spiritual heritage. India has for ever been the world's spiritual preceptor. Her civilisation had always its root in Yoga. Now that she is free politically, she should jump out of the cage like a freed lioness and roar like thunder her message of the Rishis.

36. Social culture, politics and educational schemes which were not based on spirituality have wrecked on the shoals of selfishness, greed, disunity, discord and wars. Until and unless man's inner organism is cleansed of dross and oiled with the Yoga lubricant, there will always be frictions and breakdown.

37. Educate people to be selfless. Selfishness, the direct descendent of ignorance of man's divine nature, is the root of all other vices. Gita and the Upanishads have conquest of the Self and the annihilation of ego as their central theme. You have concrete examples of these in the Ramayana and the Mahabharata.

38. Look at the Jivanmukta who now delights in his own Self. He was once rotting like you in the deep abyss of ignorance with thoughts of hatred, jealousy, weak will, anger and passion. He is now master of his emotions. He has controlled his mind. No worry afflicts him now.

39. The very process of meditation is emptying of the mind. So naturally all kinds of thoughts spring up to the surface of the mind lake. Empty your mind of evil thoughts and fill in thoughts of God instead.

40. To say you will surrender your egoism if you can know the will of God is just putting the cart before the horse. You cannot know the will of God, till you are completely egoless. You will not be able to hear your inner voice till then. This is the mistake every one is apt to make. Empty your ego. Then only He will fill you with His Grace. You should renounce egoism ruthlessly. Have no selfish desires. Practise Dharma.

41. Dharma cannot be altered. Fundamentals are unchangeable. You will have to stick to them. You will have to, change your nature slowly to suit Dharma. If you give leniency to the mind and say that you have adopted the deviations after "deep consideration" you are only deceiving yourself.

42. If you want to observe strict celibacy do not marry. Do not allow yourself to be duped by saying that "I will observe strict celibacy after marriage". Afterwards it will offer you its own arguments for giving up this vow of celibacy. Your Dharma is to REALISE GOD.

43. Marriage for the sake of mere sexual indulgence is sin. When the first child is born your wife becomes your own mother for you are yourself born in her.

44. Find out the secret gate-way through which thoughts get into your mind. Though you imagine they are from outside, in reality they come from within you. You do not consider even for a moment if your neighbour were to tell you that happiness can be found only in kissing a tiger. God has bestowed on you discrimination. Utilise it well.

45. If you try to meditate while lying down, you will only sleep. You will be vainly imagining that you are meditating. If you are truly sincere, you should either not mind other people or meditate while others are fast asleep. Where there is a will, there is a way too.

46. Give up doubting and questioning. Devote yourself to practice of Spiritual Sadhana. How long do you wish to remain a doubting Thomas? You should cut the gordian knot and plunge in Sadhana and service of humanity. Will you be a householder till the end of your life? Is there no Vanaprastha and Sannyasa for you?

47. Doubts and hesitations will not help you. They will, when cleared, only lead to more and more doubts.

48. Psychic influence and exercise of your own powerful will can cure any physical or mental ailment. Remember! every use of your will-force to attain material ends is a mere waste. Psychic powers are not meant for being squandered away for low ends. Would you use a revolver to shoot a mosquito?

49. There is a vast magazine of power within you. You should know how to utilise it. Use it for proper ends. Practice of Yoga helps you to tap this divine source. It will bestow on you God-realisation. Even if you are to go stone deaf, smile, dance, laugh and say, "Thy Will be done. My Lord. I want nothing. I do not wish to hear anything of the world. Sing to me Thy real Inner Song of Reality."

50. The practice of concentration and meditation is a great churning process of the ocean of the sub conscious and conscious mind.

51. Kirtan leads one to Samadhi. That is the last stage. When the mind is purged of all the impurities through constant repetition of Lord's Names when it becomes one-pointed and immaculate, one reaches that state. The Bhava should be intense and profound when you sing His Name; you should have intense faith and full concentration of mind. You should not be affected by your surroundings. That is the royal road to reach the highest.

(iv) Positive way to Perfection

52. Never give room for despair. Be ever cheerful. Spiritual evolution is gradual. You have to purify yourself by untiring and ceaseless practice of Japa, Svadhyaya and meditation.

53. Develop positive virtues. Ever remember the Lord. Pray to Him with your full heart. Seat Lord Rama in the inner recesses of your heart. Adore Him there. Eradicate all evil Vrittis. Watch your thoughts. Always use pleasing words during conversation. Help and serve others as far as possible. See Lord Rama everywhere and prostrate mentally before all. Develop gradually this Sarvatma Bhava.

54. Truth is simple. Yet it seems to be very difficult. You imagine it to be far away from it on account of ignorance. You are not this perishable physical body. You are not the mind. You are not the intellect. But you are the ever-pure, Omnipotent, Omniscient, Omnipresent, Satchidananda Svarupa Atman. Realise this.

55. Do real Sadhana with earnestness and zeal. You must realise God in this very life.

56. Harbour no ill-will against anyone. Be it one who has done you unpardonable harm, pardon him. Remember always that every individual undergoes suffering or enjoys happiness to complete his own stock of Karmas. Even the murderer acts in response to his own Karma. Pardon the evil-doer with a loving heart. Pray to the Lord for His Light and Grace.

57. When the mind is trained in Sadhana for a pretty long time the habit is formed. You will dislike evil company. If you miss even a day in Sadhana you will feel that you have lost some great treasure. You should take care to see that Sadhana that you do, does not become mechanical, without any inner feeling or devotion. This is another serious obstacle.

58. Do not discontinue Sadhana when you come across a small obstacle.

59. Knowledge is good and ever should be sought by all means. But vain curiosity is of no use. It is only waste of time and energy. True knowledge is one that takes you to your goal i.e., God. All else will only increase your vanity, bloat your egoism and block the path to God

60. Rishis who have realised their Self are ever-present everywhere. They are Universal Beings who have realised their Oneness with Infinity. They are not restricted to certain places in the Himalayas or elsewhere. Realise your Oneness with the Supreme. Then you actually become one with the Rishis themselves. You will also become a Rishi then

61. Of what use is it going to be to you if I say I have seen the Rishis or Buddha. You should see God yourself. That is the goal. For that there is only one way— practice. All else is useless. Apply yourself diligently to Yogic Sadhana. Give up all doubts. You will reach the goal. This is an undoubted fact.

62. By "Rasa" is meant the nectar that flows through the practice of Yoga. There are a number of great Siddhas and Yogins in India who have reached the state of a Siddha. You also can become a Siddha. The world is the school for the practice of Yoga, started by the Lord Himself.

63. In most of the aspirants the keen desire for liberation is not yet manifest. They have a lukewarm faith and some curiosity. In the heart of hearts they love to enjoy sense-pleasures. They take delight to chit-chatting, gossiping and vilifying others. When careful analysis is done the real Truth is revealed. First qualify yourself to be an earnest Sadhaka.

64. Until and unless you adopt Sannyasa, renouncing the world and its pleasures and pains, and get initiation from a proper Guru, the Vedantic formula "Aham Brahmasmi" will mean nothing to you. If you are able to realise the significance of this formula, you will not remain in the world, a slave of passions, but will drown yourself in the ocean of knowledge. You will not talk a word to anyone. You will never argue.

65. Siddhis like clairvoyance and clairaudience, etc., are easily obtained by a Raja Yogi. But they are hindrances to an aspirant's further growth. Wise men do not pay any heed to these when they come. Never, never aspire for them. Not in the least. The Goal is God-realisation; anything short of this is not worth attempting.

66. When the spirit of Dharma runs through the veins of all the leaders of a nation, the Government at whose helm they are will also be Dharmic. A nation is composed of individuals; and if all the individuals are righteous the nation also will be righteous.

67. The four evils of Vayu are short hair, thin and dry body, fickleness of the mind and building castles in the air. These are the four Prakritis or Svabhava of Vata-predominant persons. These are cured by the regular practice of Surya Bheda Pranayama.

68. To lead the Divine Life, to preach Divine Life and to spread the Divine Life Message these are the privileges of the Lord's beloved children. Practise and preach.. You will thereby endear yourself all the more to the Lord who will shower His blessings on you.

69. In the Divine Play all of us have our own individual sphere of work. To do the Will of the Lord from our individual station of life is our duty.

70. When the mind wanders, mildly chide it and bring it to the object of meditation i.e., the Lord. Note down particularly the objects towards which it is attached. Apply the axe of Vairagya and detachment. Cut out the longings. Discontinue physical enjoyment of those objects which the mind wants most. Gradually they will meet with a natural death.

71. Certain diseases belong to the astral body or the "psychic entity" of an individual. Doctors who treat patients of their physical and mental diseases alone cannot cure them. Only spiritual methods of cure are effective in such cases.

72. Sit with the patient and repeat the Mahamantra, "Hare Rame Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare." Continue this for at least half-an-hour. Have full faith in the Lord and His Mercy. The patient will have marked improvement.

73. Do one Purascharana of Maha Mrityunjaya Japa, "Om Trayambakam Yajamahe Sugandhim Pushtivardhanam, Urvarukamiva Bandhanaat Mrityor Muksheeya Mamritat." Consult a local Pundit as to the exact Purascharana Vidhi. Do Japa of the Mantra one lakh per letter of the Mantra. If there are 24 letters you should do 24 lakhs of Japa. Then perform Havan and feeding of Brahmins and poor. The evil spirits will all take to their heels. Repeat His names with sincerity. No spirit dare approach the Lord's devotee.

74. Bhagavad Gita stands out as a unique book of life among the scriptures of the world. In it are to be found Golden Messages which when followed, will enable man to evolve himself into God.

75. The birth of a new life is always attended by severe labour pains. The darkest hour is just before the dawn. Psychologically and spiritually too, this great mental torment is absolutely necessary for the proper development of inner convictions. Absence of this in the initial stages often entails irresoluteness which is undesirable: even Arjuna had to suffer mentally before he could get the Light. Torment is a good sign; but the entire period should be well utilised in Sadhana in a spirit of complete self-surrender to the Divine Will.

(v) The Spark Blazes into a Conflagration

76. It is only when a Divine Spark is in one's heart that the yearning to realise that Great Source of this spark comes. The spark aspires to merge itself in its source. Inasmuch as every true, aspiring devotee has this spark in him or her, he or she is the living embodiment of God.

77. Service is ennobling, purifying. The repetition of the Lord's Name is elevating and melting. Practice of Yoga leads to eventual Union with the Absolute, or release from bondage. Aspire. Be vigilant. Thou shalt soon attain the goal, the summum bonum of human existence-Moksha or final liberation from the wheel of birth and death.

78. Mind is dominated by Maya. The whole world is a mere Tamasha or a fun. Nothing is real. Nothing has positive value. Wealth, honour, fame, position, rank- everything will perish with the body. None is happy except the spiritual aspirant who strives earnestly to find out the Truth.

79. In the initial stages, an aspirant's progress to God is not in a straight line, but a zigzag of ups and downs. The Mayaic forces are very nearly as powerful as the Divine Forces in man; they sometimes seem to overwhelm the latter, too.

80. Tossing of mind can be effectively checked by self-analysis, self-discipline, strong will, Viveka, Vairagya, more especially by doing selfless service unto humanity daily for a few hours at least.

81. Attachment is the greatest power of Maya to delude the soul. You should get rid of this by Viveka and Vairagya. Atmachintana is the best antidote for attachment.

82. Atmachintana is done best by dissociating yourself from the three bodies physical, astral and causal, by practising indifference to pleasure and pain and by identifying yourself with the Supreme Paramatman, which is all-pervading, Omniscient, Omnipotent and Satchidananda.

83. The more you fix your mind on God, the more is the strength that you derive. Concentration bestows more strength and energy. Concentration is the source for spiritual energy.

84. Control the mind and the senses. Withdraw yourself from the external objects and dive deep into the innermost chambers of your heart. Within you is the fountain of everlasting joy and bliss.

85. The practice of Pranayama and concentration are interdependent. If you practise Pranayama you will get concentration. Natural Pranayama follows the practice of concentration. Concentration increases by curtailing the wants and desires, by observing silence, by remaining in seclusion, by practising Pranayama, by prayers, by increasing the time devoted to prayer and meditation.

86. You came alone. You will go alone. You brought nothing here. You will not take anything when you go. Everything will lie here as they are. You will depart leaving even your body which you brought while coming.

87. Intuition is the most precious thing and it ought never be put to worldly uses. It is the instrument of the highest knowledge. It is the holy chamber of loving union with God. Access to it is gained after renunciation of the world and ego.

88. Loss and gain are matters of Prarabdha and personal vigilance. In the spiritual sense, they are the tests of your equanimity. Do not be upset by small losses. Have and develop the equanimity of mind in pleasure and pain, success and failure, in heat and cold.

89. Develop the habit of recording every good thought that flashes in the mind. You will get more and more good thoughts. Add to their number by regular studies. When you read a book, one thought will give rise to so many other thoughts. All these will help you in meditation and in keeping away evil thoughts.

90. Sadhana is of two kinds. One is Antaranga Sadhana and the second is called Bahiranga Sadhana. Sadhyaya, Satsanga, Sravana, Karma Yoga, Sankirtan are all Bahiranga Sadhanas. Manana, meditation, mental Japa and practice of Samadhi are all Antaranga Sadhana. Baharinga Sadhana leads to the Antaranga Sadhana and from Antaranga Sadhana liberation takes place.

(vi) Yoga for the Youth

91. Upanayanam is a very sacred ceremony for a Brahmin. To him it is the second birth. This investiture with the sacred thread entitles him to Sandhyopasana and the recitation of Gayatri. He then becomes a real Brahmana. A true Brahmin has great powers. Lord Vishnu says, "Brahmano Mama Devata-Brahmin is my

God." Such is the glory of a true Brahmin. The performer of Sandhya gets Brahma Tejas on his face. Become a true Brahmin by regular Japa and hard Tapas.

92. Gayatri is the mother of Chhandas. One who repeats the Gayatri at the proper Sandhis of the day attains great powers. He develops Brahma Tejas. He attains to Brahma Jnana, the knowledge of the Self.

93. Greater responsibility now rests on your shoulders than your ancients. Modern conditions have so vitiated the atmosphere that the youth nowadays has to put on the special armoury of vigilance, endurance and greater resistance to evil. The young men should hold the most powerful shield of Brahmacharya wherever they are; no evil can ever touch them now. Satsanga is very rare. But the company of the wicked invites them at every cross-road. Company of the wicked is like sugarcoated poison which at first is very sweet but very bitter at the end.

94. Be regular in your Svadhyaya. O students! You should study the Gita and Upanishads. Read Vivekachudamani daily. It will inspire you. You should avoid reading novels, going to cinemas. Instead of wasting your time in clubs in idle pastimes, visit the temple and meditate in a silent corner. Go for an evening walk. Go alone. Repeat your Ishta Mantra while walking.

95. Hold before your mind's eye the noble illustrious examples of Bhishma, Hanuman, Sankara and Dattatreya. You should pattern your life on those heroes. You will become worthy sons of Bharatavarsha, true saints of ineffable glory.

96. Only a thirsty man drinks water. Only a hungry man eats food. Even so a man who is spiritually thirsty will drink the nectar of immortality. In this Kali Yuga the practice of Japa itself can give eternal satisfaction, infinite bliss and immortality. Tukaram, Dhruva, Valmiki, Sri Ramakrishna, and so many others have attained salvation by uttering the Names of the Lord.

97. How very modest does man become when he takes up Sadhana in right earnest! With what great care does he see that his other activities are not interfered by his Sadhana! This same meticulous care should be bestowed on seeing that as much time as possible is spent in Sadhana, and as little as possible in other activities. Sadhana and prayers offered to the Lord regularly take you nearer to the goal.

98. Take refuge in Dharma. Follow the principles of Dharma. You know very well what is Dharma and what is Adharma. Follow the dictates of the inner conscience and not the instinctive lower mind which runs after sensual happiness. Be discriminative Do not follow the path of Adharma. It will leave you restless and peaceless.

99. The daily experiences of every one in this world definitely proves the uncertainty of this world and the fleeting nature of the worldly pleasures; yet the Moha is such that it drags man and binds him to the earth. Until and unless God's grace descends you cannot get over Maya. Even for God's grace you should pray and make definite attempts by way of Satsanga.

100. Read the twelfth chapter of the Bhagavad Gita. Do total self-surrender and take everything as His Blessing. Practise. Practise. You will eventually achieve That.

101. Charu is very Sattvic diet. Boil rice with milk. Add sugar to taste. While getting down add some ghee also. Spiritual aspirants should take Charu and boiled vegetables without condiments. Then they will develop Sattvic nature. They can conquer lust, anger, etc., easily.

102. Strict adherence to Dharma, complete self-surrender to the will of the Lord and taking everything that comes as His Grace and Blessing, doing actions without expectation or attachment to fruits, mentally repeating the Names of the Lord thus can a householder realise God while remaining in the world.

Chapter Thirteen

REVELATION OF THE DIVINE SOURCE

(i) Turn the Gaze.
(ii) The Summum Bonum of Life. (iii) Do It Now.
(iv) The Meaning of Divine Life.
(v) The Glory of Unreserved Surrender.
(vi) The Means of Final Liberation.

(i) Turn the Gaze

1. Find out the cause of your inability to stick to the routine; it is either that you have bitten off more than you can chew, or that you yield to temptations. In the first case, you can lightly modify the programme just to suit your capacity and circumstances.

2. Make it a point to observe complete Mauna till the morning and evening Sadhana is completed. Conquer Alasya (laziness) by Asanas and Pranayama. Give your entire mind and heart to the Lord and refuse to allow distractions. Gradually you will get success.

3. Very frequent fasting does harm. The digestive apparatus is impaired and the vitality is lowered considerably. You should take nutritious diet. Periodical fasting will no doubt do good. Fast on every Ekadasi or once a week. That is enough.

4. Self-punishment should generally be either the giving up of night meals and doing 50 Maalas of Japa more. The 50 Maalas you do as punishment should be over and above your usual Japa.

5. Asanas, Uddiayana, Naulia glass of cold water just after getting up from bed, will help the proper movement of the bowels. Keep a glass of water while going to bed near you. Take that as soon as you get up. This is Ushapan highly euologised by Yogins.

6. Is not all existence One and does not what affects a part adversely affect the whole? Whom, then, will you curse? Will you curse yourself? Is there any sense in it? Will you cut off your nose to punish your hand? Know you not that all your bad thoughts come home to you back and injure you more than the persons whom you curse?

7. Repeat to yourself constantly and try to realise that the only Reality is the Universal Atman and that, by always entertaining good and loving thoughts you will be promoting your own welfare. As soon as you see

that bad thoughts are arising in your mind, take refuge in the Lord; utter His Names aloud and pray repeatedly that you may obtain His Grace.

8. The best way to soften your heart is to plunge into unremitting service to your fellow-men. Seek out the lowly and the miserable and bring a ray of comfort into their life by helping them unstintingly. Do not expect any return or even 'thanks' from the persons whom you assist. Be thankful to them, on the other hand, for giving you chance to help them and serve them. This is the only way to culture and purify your mind.

9. When you seek a thing that is outside yourself you often court disappointment and sorrow. See the Lord within and be free from all cares, worries and sorrows. You have never tried this. Please try this now. You should not depend on outside source for help and solace. You should on the other hand look within and search within always.

10. Do not strain your eyes by doing Tratak for a long time. You can pour one drop of pure lotus honey in both your eyes at the time of going to bed. This will remove the effects of strain on your eyes. Now and then close your eyes for 5 minutes and give complete rest to the eyes.

11. You should stop the habit of chewing tobacco, drinking coffee, tea etc. Smoke is a dangerous evil. These things irritate the nervous system and act as helpers in the discharge of vitality. You began with these habits just in fun. Can you leave them now with the same spirit? There lies your strength and capacity. Show your manliness. Do not weep helplessly now.

12. You should not get into anything which will be unavoidable later on. Except food and water you should have nothing indispensable. Be a master and be not a slave to the habits.

13. The whole world is but a bubble. Wealth, fame, position will all perish at the latest with the body. They merely constitute a snare and a mere delusion. Therefore take care you do not succumb to the temptations of the sense-world, which the mind may hold out to you now. Always remember that sensory pleasures are bounded by want at one end and pain at the other. Strive ceaselessly to find the Truth, which is the only Reality. The goal is the Realisation of the Truth, or Atman or God.

14. There is so much suffering and misery in the world that everyone, whatever his conditions in life may be, can contribute his mite towards lessening the ravages of sorrow and suffering. Be on the alert for opportunities for serving others selflessly. Give more than you take. Let serving others become your nature. You will find peace and happiness immediately.

15. Whatever you do, you should try to bring into one line your thought, word and deed. You should say what you think and do what you say and think. Speak the truth always. Reduce your desires and wants

16. Please do not be impatient. You are always dear to me. How could I even think of forsaking you?

(ii) The Summum Bonum of Life

17. The summum bonum of life is attainment of peace and not the achievement of power, name, fame and wealth. Lead an ideal life of peace and contentment. Practise meditation and establish peace in your own heart.

18. Perfect serenity and full satisfaction cannot be had in the world which is full of temptations. You can have permanent peace if you turn your mind from the objective universe and fix it in the Self within. The pleasures of senses all put together is not even a drop but the bliss in the Atman is unlimited like an ocean. Which do you choose?

19. Life is a long dream. It is a jugglery of Maya. The five senses delude you at every moment. Life in the world is chaotic, fragmentary and full of unrest. Sensuality destroys fame, holiness and devotion to the Supreme. It destroys one's life, lustre, strength, vitality, memory and wealth. It takes him down to the abyss of hell.

20. Lives of Saints act as a real source of inspiration to the man who is dragging a worldly existence of pain and misery. They are the guiding stars to take you across the ocean of Samsara. It instils faith in you. It gives ample encouragement. It augments one's will-power.

21. Make use of every opportunity to pray. The more you devote your time to spiritual practices the more you will get opportunities for prayer and meditation. The circumstances will so adjust themselves that you will be put to no difficulty regarding your physical wants.

22. Depend on the Lord and carry on your duties as an instrument in the hands of the Supreme. Everywhere success will attend on you.

23. Meditate well on the meaning of Bhagavad Gita. Hurrying through it just as a drill during Parayana is not enough. Examine each verse thoroughly. The hidden Truths of Gita will be revealed.

24. First of all you should understand that the soul never suffers pleasure or pain. The Soul is an embodiment of bliss. It is only the Jiva that suffers on account of Avidya. Every action has its reaction. The quality of the action determines the nature of its effect. You have to slay this ego by vigorous Sadhana.

25. Sincerity and regularity in Sadhana are the secrets of all success in the spiritual path. The more you detach yourself from the world the more will be the joy that you experience. Feel joy in the Atman within. Give up identification with the body and the senses. You will enjoy greater joy and peace.

26. The Great Shakti of the Mother works through all. It should be the redeeming good fortune of the one who lends his shoulders to the Divine Work. Selfless service is the means and the end also. The world does not need any one man's services. The Lord's work goes on in the Divine Way. He is omnipotent and omniscient and so He can carry on His work without any help. But it is in the interest of the individual concerned to take up some sort of selfless work so that he may purify his heart for the descent of the Divine Light.

27. Besides doing all work— all activities-as His worship, and as offering unto the Lord, it is necessary to practise Sadhana in the other aspects also like Japa, Kirtan, Svadhyaya and study of Gita etc. Charity is a great purifier. These help to keep the meditation-mood throughout the day and Narayana Bhava in all your activities.

28. Acquisition of Daivi Sampat or virtuous qualities should be your one great desire. If you wish to realise God, you should become perfect, even as God Himself is perfect. You should make your will one with the Divine Will. Remember this always.

29. The sooner a devotee disabuses himself of the health-mania and imagines that he can sing His Name only when he is in perfect health, the better for him. Bhakti Yoga Sadhana has been especially designed to suit every one—in the best of health or in the worst of it.

30. Divine Life is the most natural mode of living. So take to it in right earnest.

31. Nothing should disturb your peace. Constantly assert your Nirlipta state. "I am the Asanga, Asakta Atman, who is not affected by anything that happens to the phenomenal world." Pleasure or pain, success or failure, heat or cold nothing should affect you.

(iii) Do It Now

32. It is the experience of many Sadhakas that they go on thinking: "When that is done, I shall have peace of mind and shall be able to increase my Sadhana". This is a trick of the mind. Just go into the meditation room and say, "I have nothing more to do with the world. I have attained everything that I wanted." Have peaceful meditation and come out.

33. You can never be a sinner. Your essential nature is Absolute Purity. You are divine. It is ignorance and its products lust, anger, greed, etc., that give you a semblance of sin. Fear not. Wake up. Forget your past errors. Direct your gaze to the source or Atman within.

34. Direct your mind inwards; find out from where all actions, all thoughts proceed. Thought is the real action: keep it ever pure, free from the sin of ignorance. Know the Antaryamin, the inner Ruler who is within you; the witness of all thoughts and actions. You are never tainted by defects of the frail instruments of nature.

35. Always use your full name. Abandon this craze to shorten it, dropping out the most essential part. Even if you go on signing your full name a hundred times, that will tantamount to Japa. All Names are Lord's. You are also Lord's. "Sankara" what beautiful name! You can repeat it again and again. T. A. S. Sastry, has just the same significance as A. B. C. Zero. Don't you see the difference clearly now?

36. To lead the Divine Life to however small a degree of perfection, amidst the worldly surroundings, is the glory of Divine Life. In fact, it is a gospel of life in the very thick of the battle, yet far, far away from it inwardly.

37. Just think: where is the glory of the devotee of the Lord leading the Divine Life if he is surrounded on all sides by angels? Anyone can do it. The glory lies in persistent remembrance of God, in being different in every respect from those around you, while yet being enveloped on all sides by all sorts of opposing elements! Just roll the mind back over to the stories of Prahlada, Harischandra, Mira, Ramdas etc.

38. Keep a small copy of the Gita with you always. In that copy mark the important Slokas dealing with ethics, transient nature of worldly pleasures, secret of Karma Yoga, the characteristics of a devotee, etc. Read these often. When you are not busy with your other works repeat these Slokas mentally. Meditate on their significance and inner meaning.

39. Yoga is, truly the way of living. Divine Life is the only mode of living which can entitle one to be called a living human being.

40. Bhagavad Gita indeed, is the scripture which portrays the Divine Life in its true colours. You should make an unceasing efforts to convert everything that you do into Sadhana. The Lord dwells in every one!

41. For a lady, her own husband is the greatest human manifestation of Divinity.

42. "Tat Tvam Asi" declared the Sages of India long, long ago. "Thou art That"! not this physical body, not this mind, not this intellect-something beyond everything—the all-pervading God thou art in Reality. What a grand idea. To realise this Truth actually by direct experience is the aim of Yoga.

43. The most important requisite for those who wish to enter the path of God is discrimination between the real and the unreal. You must always rotate in your mind these thoughts-this world of names and forms is an illusory product of ignorance; there is no real joy in the world; God alone is Real; in God alone is there real joy, peace and glory. This is discrimination.

44. You should, first of all, set for yourself the greatest ideal-God-realisation. What is more important—you should work for that ideal every minute of your life. You must be ever cautious to use the sword of Viveka to cut asunder the intruders of greed, anger, lust etc., which are enemies to peace and happiness.

(iv) The Meaning of Divine Life

45. Divine Life is not the religion or creed of the recluse. It is for every man, every woman, in every station of life, for the busiest man in the world. God is everywhere and in everything. Divine Life is the perception of the Reality as it really is, and not through the Mayaic lens which gives man a kaleidoscopic vision.

46. The training of the youth is the most difficult problem for both the parents and the teachers. The utmost care should be exercised in handling them. Fullest scope for the freest play of all their faculties should be provided by the parents and the teachers, so that the youth do not feel cramped in their worldly surroundings. Given the proper turn at the psychological moment, the entire youth of the country can be turned out to be saints. That is the goal—it should be borne in mind by all parents and teachers.

47. The branch of the Divine Life Society should so divinise the entire atmosphere that every one will feel supremely comfortable and peaceful in his own home, and also provide food enough to appease the hunger of aspiring souls.

48. Pilgrimage is an escape into the quietude of the vast country, away from one's day-to-day business and scenes of activity It is a tonic that strongly acts on receptive souls. The secret is that for the time being you not only run away from your desk but from yourself; the personality that is misunderstood to be as you.

49. You should get a chance to turn inwards and watch your own thoughts: to be aware of your own thoughts while you are in a witnessing mood is the greatest hour of earthly joy.

50. Every Sadhaka should practise this and in thus deliberately capturing this serene mood he drinks the nectar of perfect bliss.

51. As one who has had personal experience, I assure you that rendering medical aid to the suffering is one of the potent weapons to cut asunder the ties that bind you to this world, to purify the heart quickly and to enable Lord's grace descend quickly into your heart. The silent gratitude of the sick will materialise itself

in the form of Lord's Grace. The Lord Himself puts on the garb of the sick—for the sake of giving His devotees an opportunity to serve Him and purify their own heart!

32. From the worldly point of view alone is defective hearing a defect. From the spiritual, perhaps it would greatly assist you to lead an inner life. Enthrone the Lord in your heart; commune with Him for ever. Hear the sweet song of the Lord within.

53. Attend Kathas and religious discourses whether you are able to enjoy them at present or not. Hold regular Kirtan of the Lord's Names in your own home.

54. Such a long time you have spent in sensual happiness. Henceforward detach thyself from the externals and turn inward. Live a life of mental detachment and Nishkamya Bhakti. Do not cling to Samsara. Dedicate thyself to Sri Ram and yearn for His Darshan. All your Karmas will be burnt to ashes.

55. To the true devotee the Lord Himself becomes the All-in-all. He takes the responsibility for the welfare of one who has surrendered himself unto Him. What is wanted is sincere devotion unto the Lord. Ever repeat His Names. Depend on Him and His Names. He will take care of you and free you from all bonds.

56. The perennial Jnana Ganga is flowing all about you. Read spiritual books; meditate on the Mantras of the Upanishads and Slokas of the Gita-this is the Jnana Ganga Snan which will at once bestow on you Supreme Wisdom and Mukti.

57. Life is the greatest adventure. To set for yourself the Highest as the goal of life and to pursue it with zeal and determination is a greater and more praiseworthy achievement than even explorations of South Pole or the Himalayan Everest. It needs all the daring and courage of a man.

58. As the Lord says in the Gita, it is better not to unsettle their beliefs. Let each man evolve in his own way. At the proper time all wrong beliefs will be replaced by a right kind of devotion to the Lord. Do what best you can and leave the rest to Him.

59. If anyone refuses to be convinced, stop arguing there. If your opponent's motive is to merely argue without trying to understand the truth behind, such arguments lead nowhere. Pray from the bottom of your heart to the Lord for giving them better understanding and love for Him.

60. Talk less. Work more. Argue less. Be convinced. Be steady in your convictions and beliefs. Be not shaken in your own faith. In trying to convince others see that you do not lose what little faith you have got in the existence of God and the glory of His Names.

(v) The Glory of Unreserved Surrender

61. Once you have dedicated your life to the cause of Divine Life, you are the guardian of its prestige and honour. We are all so many toys in His hands. He plays and carries on His Lila. After tossing us about here and there, goading us to run hither and thither and making us do various actions, He stands aloof and laughs at our reactions to success and failure, joys and sorrows. Tired of these Dandvas seek His Lotus Feet for rest and peace; then He whispers into our ears sweetly that it was all His doing!

62. When a long cherished dream is realised it was because He willed it so; when it is smashed, even then it was because He willed it so! What a big joke! "My Lord and Beloved Master! Thy Will be done; I want nothing in this world." Surrender your little ego to Him and be ever contented.

63. The intellect grows with age provided it is kept aloof from sense-pleasures. Otherwise it becomes a devil's workshop. I am your very, very close relative; closer than your parents, closer to you than everything else in the world! My joy consists in serving earnest Sadhakas burning with real and enthusiasm for God-realisation. Do come. I welcome you with open arms.

64. The fundamentals of all religions are the same; only deluded souls clinging to certain superficial differences fight amongst themselves and their own religion, too!

65. The world is a play of forces divine as well as demoniacal. Sometimes one gets the upper hand sometimes the other. The divine forces are like the lightning on a dark, rainy night. They dispel the darkness which, however, soon returns. This happens again and again till at last the sun shines and all the host of darkness disappears totally.

66. Control emotions. Emotion is mistaken for devotion. Do not give way to such sensations. This is not your goal. March forward boldly. Have unswerving and unflinching faith to the Lord

67. Forget 'sin and vice', for ever. Even the mere desire for Moksha is greatly extolled in the Srutis. The names of the Lord purify even the worst sinner. Have immense faith in the power of the Names of the Lord. Cling to Him. He will never forsake you.

68. Maya is so powerful that She can delude even one who is highly advanced in Sadhana. She has strange forms. She dances all around us. It is the inscrutable Maya of Lord Hari which made Narada to dance to the tunes of lust. Yet the Lord is merciful. He protects His devotees. Do not give up hope.

69. An advocate has the chance of becoming great and noble. Stick to truth. Conquer greed, Love God. Be pure, and honest. Take up only genuine cases. Never argue false cases. Help the poor by pleading for them free of charges. This is Karma Yoga for Advocates.

70. Yoga does not consist in mere reading of books and discussion on a club table. It consists in practising what you already know.

71. Serve sour conscience, your God and your Guru. They constitute to you the entire universe. The world can never be pleased; you cannot, command the respect of the whole world. Mixture of praise and censure is the characteristic of the world. This is a mixture of good and evil.

72. It is always a mistake to take important steps in a sudden burst of enthusiasm and without due thought and preparation.

(vi) The Means to Final Liberation

73. Direct realisation (Aparokshanubhuti) alone will lead you to final liberation. Merely intellectual knowledge of the Supreme is not enough. In Samadhi Avastha thoughts die out one by one. When all the thoughts die, then the Brahmakara Vritti, is kept up to the exclusion of all other thoughts. In the Nirvikalpa Samadhi even this thought dies.

74. Never does evil befall one who has resorted to the Lotus Feet of the Lord; on whose lips His Divine Name ever dwells; in whose heart His charming figure is enthroned. The devotee is dearest to the Lord for he treads the Divine Life.

75. To maintain peace of mind and to rejoice in every circumstance in which he is placed by the Lord is the blessed privilege of one who has surrendered himself into His hands. Sing His Name. See Him in all and enjoy peace, bliss and prosperity!

76. Lose not a minute of this precious life. Not one moment past can be recalled now. Remember God day and night. Repeat His Name with every breath.

77. Make the mind a significant instrument. Make a huge reservoir of it; fill this reservoir with thoughts of God. Raise this reservoir on the pillars of Lord's Name, contentment, self-surrender, love. A heavily loaded donkey will never kick. Make haste. Load it with the Names of the Lord.

78. The Lord has extolled charity very greatly in His Immortal Song the Bhagavad-Gita. Done with the proper mental attitude it bestows infinite results. It purifies the heart. Especially in Kali-Yuga it is a great purifier.

79. When the dark clouds of hatred, ill-will and malice threaten to develop the entire atmosphere, what better torch can we have than His Name. What more secure shelter can there be than His Lotus Feet? Constantly meditate on Him. Take shelter in Him. Pray to Him fervently.

80. When you meditate you feel highly elevated. But as soon as you mix with the people the Bhava gradually fades away. Maya is ever ready to attack you. To create a sense of truth in the visible, to create diversity and multiplicity and to make you forget all about the Reality is the work of Maya. Take fresh resolves every time you fail. In course of time you will be fixed in the Divine Bhava.

81. The Upanishadic Seers have spoken in very high terms of the "Dheera" the brave aspirant who turns his mind and senses inward to the Atman and restraining them from flowing out.

82. Lead the Divine Life of Truth, Love, Purity, Selfless service and meditation. Present yourself as the book for others to learn from.

83. When thoughts of lust arise in the mind do not wrestle with them. The best method is to ignore them. If you are not successful in doing so, be in the company of someone who is superior to you, who is more advanced than you. If you go into seclusion the mind will chase you and down you in sensual thoughts. You will lose your balance. Be careful. They will pass away with a little vigilance.

84. Do not indulge in any vice after you have known that to be harmful for your spiritual growth. Resist the temptations with a determination. Take shelter in the lap of the Lord. He is sure to protect you. Go to Him at all times of doubt and distraction. Lament not. He will save you.

85. Translation of my books into your mother tongue is a very good Sadhana to keep you engaged in spiritual thoughts. Moreover thousands will be benefited by reading it.

86. Do not touch the generative organ with your hands now and then. This will aggravate your Kama Vasana. Do not attend cinemas nor witness vulgar sensuous scenes wherever it may be. Do not indulge in

seeing naked pictures etc. All these tend to increase passion and loss of Veerya. You should strictly avoid these. Avoid all kinds of self-abuses. They drain away your vital energy and leave you like a dead man or like the sugarcane from which the juice has been extracted.

87. You are a fountain of knowledge, power and strength The thought that you are weak is very harmful. I am able to see that you have a glorious future and you can do wonders. You have infinite potentialities hidden in you. Awaken them all by spiritual practices.

88. What is the use of physical height. You can scale the celestial heights which is beyond the reach of even Gods by regular Sadhana. Low stature is not a hindrance to spiritual growth. Have you heard of the story of Sage Ashtavakra. He had eight curves in his body. People laughed at him. He was a Jnani. He silenced thousands of scholars in the Darbar of King Janaka. Therefore take to real Sadhana. Ignore outside beauty and merge in the inner beauty which is the Beauty of beauties.

89. The slender thread of faith is snapped by the strong gale of emotion. Calmer reflection will, however, stir up in you the feelings of courage and wisdom. Reflect deeply. Use your power of discrimination. Do not allow yourself to be led away by mere impulses.

90. To get out of this Karmic cycle, it is essential that you acquire True Knowledge or Viveka. The mind must be purified, The heart must be expanded. The intellect is to be transcended. Truth has to be realised through intuitive perception.

91. You will be judged only by your present deeds. Be righteous in your present deeds. You can surely undo your past by the deeds that you do now. In the childhood of your ignorance you did a number of foolish acts. But that does not matter, now you have realised your foolishness. Now at least you should grow wise and act rightly.

Chapter Fourteen

REVELATION OF GODHEAD

(i) Be Cheerful.
(ii) Scorpion-Sting Cure.
(iii) The Bridge Across Samsara. (iv) Deepavali.
(v) Recipe for Peace of Mind
(vi) Ascend the Ladder of Yoga: Take Others, Too.
(vii) The Final Test.
(viii) Remember God at All Times.
(ix) God Is Truth.

(i) Be Cheerful

1. Mind has its passing moods; sometimes happy, sometimes unhappy, sometimes worried. But in all conditions and circumstances do not forget God. At sometimes it may be even half-hearted, hurried or interrupted. But, never mind, continue the remembrance. Ultimately you will have a settled mind with a steady practice.

2. Be happy always. Put up a cheerful appearance. You will spread joy and happiness everywhere. This itself is a vital Sadhana: to be happy always and make others happy at all times. The outer countenance should give an expression of inward joy and bliss.

3. God is Ananta. He has Ananta Kalyana Guna (infinite auspiciousness). You will partake of His qualities by taking refuge in Him.

4. You can be a successful Grihastha only if you have control over your senses. Commence the practice of Yoga right now and build up your vital energy. Control the senses. Learn to discriminate. It is not too late even now. When you can claim to be a good Brahmachari you can decide on whether to enter the Pravritti or Nivritti Marga.

(ii) Scorpion-Sting Cure

5. *"Devadanava yuddhe mathyamane mahodadhau,*
Jatosi vrischirajasthvam svagriham gaccha maha visha."

देवदानवयुद्धे मथ्यमाने महोदधौ ।
जातोऽसिवृश्छिराजस्त्वं स्वगृहं गच्छ महा विष ।।

This is a Mantra to cure scorpion bites. Tie a piece of cloth on the spot where the pain has shot up. Repeat the Mantra and feel all the time the poison is coming down. Take the cloth out and wave it in a jerk in a gesture that the poison is thrown out. Repeat this till the pain disappears.

6. Do as many Maalas of Japa of this Mantra during the eclipse as you can. Then forward you should repeat at least 5 Maalas daily. It is very effective if you do the Japa standing in water waist deep in a tank or river.

7. You should not charge any fees for curing the scorpion bite. Do it as a pure service with Niskamya Bhava. Feel that you are the instrument of the Lord. Feel that the Divine Power passes through your hand and cures the patient.

(iii) The Bridge Across Samsara

8. The wisdom of saints of God-realisation lies in their suggesting methods of practice suitable to the age.

9. The world is full of sufferings. Samsara is a vast ocean of miseries. Only he who takes recourse to His Names and who surrenders himself in toto at the Lotus Feet of the Lord gets through unscathed.

10. Atmanivedana is indeed the highest rung in the ladder of Yoga. One who has attained that has nothing more to long for. For this you should first ascend the precious eight rungs of devotion. They are Sravana, Kirtana, Smarana, Padasevana, Archana, Vandana, Dasya and Sakhya. Hearing His Lilas, singing His Names, remembering Him, service unto His Lotus Feet, worship unto Him, prostrations and His friendship are the rungs that precede Atmanivedana (self-surrender).

11. One who has advanced well on the path, who has acquired a fair amount of knowledge of the spiritual path as well as the glory of attainment, should devote himself to the enlightenment of others. He should feel himself to be humble servant of the Lord

12. For one who has surrendered his body, mind and soul at the Lotus feet of the Lord, and has in consequence realised that the world is but His Lila, birth and death hold no mystery. Each Jiva has an allotted task on the earth-plane; when that is done, the Lord withdraws the Jiva. Wise devotees maintain their equilibrium under all circumstances. They take everything as expression of the Divine Will.

13. It is not possible to take a bath in the ocean when the waves have subsided. The best course is always to do total self-surrender unto Him and to carry on Sadhana wherever you are and in whatever circumstances you find yourself.

14. There is no particular charm in this or that part of the country. Set apart a quiet room for Sadhana; and consider this room to be Ananda Kutir. Feel this when you enter the room. Forget everything when you sit before your Lord. Withdraw the mind from external objects. Direct it towards the Lotus Feet of the Lord. You will soon be blessed with supreme peace.

15. Do not imagine that you have to carry a heavy load of responsibility. Feel strongly that the Lord carries the entire burden of your family just as He does the burden of the entire world. Your duty now is to resign yourself to His Will and carry out your duties as an instrument of the Lord.

16. The Lord knows no barrier. No one can restrict your heart's longing for the Lord. The Lord is fond of your whole-hearted surrender. He wants nothing else.

(iv) Deepavali

17. The festival Deepavali is celebrated on three consecutive days. There are three different reasons of it. The first day is called Narakachaturdasi the day on which Lord Krishna killed Narakasura. This is also known as the festival of the lights. In the North there is grand illumination on that day. Bombay stands first in this respect. In the South people take an oil bath, put on fresh clothes. For Marwaris it marks the beginning of the new year of business.

18. The next day is the occasion of Dhana Lakshmi-Puja which is sacred to the Goddess of prosperity. The third day is the Bali-Padya or the day when Lord Vishnu is said to give Darshan to King Bali who is generally having his abode in Patala or the nether world. He is allowed on that day to visit the earth and have vision of the Lord.

19. Esoterically, the event of Deepavali points to the removal of ignorance and passion. It stands for the revelation of the divine consciousness in man. The darkness of ignorance is removed and the light of wisdom dawns. For the aspirant this is very significant.

(v) Recipe for Peace of Mind

20. Kevala Kumbhaka and meditation on the cool ocean are very good methods to soothe your disturbed nerves. They will be at once restored to order. This is the internal remedy. The practice of Sukha Purvaka Pranayama is also beneficial. It will set right your stomach as well.

21. Practise deep breathing. Do not take cold foods. You can take wheat-bread, butter or honey as your main diet. Hot coffee removes spasmodic asthma. Practise Bhastrika when the attack is a bit lessened. Practise it in the morning hours, for ten minutes. Practise Asanas like Sarvangasana, Matsyasana and Savasana. Remove constipation.

22. Prasada or mental calm and cheerfulness are the most essential conditions to enjoy supreme peace and bliss. Have full faith in His grace. By constant remembrance water the plant of this faith; it will yield the most delicious fruits of the Lord's Grace and mercy.

23. From time immemorial Sage Narada is wandering in the three worlds ever immersed in the Bliss of the Lord's Names. Narada of the highest wisdom who had mastered all the Vedas and Sastras and who had attained Nirvikalpa Samadhi, finds great joy in singing His Names. What a glory it is to do Sankirtan or the singing of the Lord's Lilas that even Sri Suka Deva who was a born Brahma-Jnani felt impelled to sing His Glories through the Bhagavata.

24. With the gradual slackening of self-control, man is nowadays swayed by emotions. Will and reason have decayed in him. They have been overshadowed by his strong bestial emotions. Upanishadic knowledge will only prove to be an intellectual embellishment. Other forms of Yoga Sadhana in the absence of perfect control and renunciation of desires will only fatten his ego and mislead him into the blind abyss of psychic powers and spiritual pedlary. The very foundation of successful spiritual Sadhana is selfless love to the Lord.

25. Mind is such that it wants variety always. The same food, the same routine and even the same Sadhana becomes stale and unpalatable. Sweet music and ever-varying tunes, thoughts and Bhavana to this the mind yields.

26. As the devotee sings, the respective Bhava is raised up within. He becomes one with the Lord. He finds in Him the source of Bliss. He feels that he had till then been wandering in alien lands and so had failed to get his heart's desires satisfied once and for all. He learns to direct all his emotions towards his Beloved Lord.

27. A branch of the Divine Life Society does not mean buildings, Ashrams and Temples. You must start with spiritual and Yogic practices to train keen Sadhakas in the path of spirituality.

28. Penetrate the heart of your neighbours and the people of your locality through the soft but sharp arrows of Supreme Divine Love. Love all. Serve all. Loving service at every opportunity will earn for your noble self the loving gratitude of one and all.

29. There is a great charm in the Lord's Sweet Names. Kirtan of His Glories elevates the mind and enables man to commune with His Beloved Divine Father, the Creator, the Protector, the True Friend, Philosopher and Guide of every man. Many a saint has blown Samsara as if it were a small piece of cotton, through the power of Lord's Names.

30. The Divine Life Mission is the Lord's work: it carries to every aspirant a message of hope, a message with whose help one can easily attain union with Him. To act as instruments for His Will to work in the universe is the surest method of purifying the heart and the Antahkarana and of thus meriting the Lord's vision.

31. He who identifies himself with body, who worships the body is really an untouchable. He who hates others, who is jealous, who is rude and selfish, who does not practise Atma Vichara, who is greedy, lustful and proud, who hoards money, who drinks and gambles, who has an unchaste look, who exploits the weak, who robs the property of others, who commits adultery, who is unjust and cruel, who drinks, eats and sleeps, who worships his body—is really an untouchable.

32. It is the glory of Sannyasa to serve humanity from the lowliest positions, from positions of abject poverty. Indeed, the very meaning of renunciation and service is that the Servant of God does not bother himself about the material side of the work as much as to the spiritual side of it. Do everything as His instrument.

33. Remember the story of Harischandra. Whatever be the tests and trials, stick to the path of Truth. Truth is God Therefore, one who treads the path of Truth worships God every moment of his life.

(vi) Ascend the Ladder of Yoga: Take Others Too

34. Try to interest others also in Sadhana. This is also a part of your Sadhana. Try to do collective Sadhana. Meet at a place either in the morning or evening. You can invite your friends also. You can do Bhagavan-Nama-Kirtan, study of Bhagavad-Gita, Japa and meditation in a group. This is a very effective Sadhana. You will have more interest in Sadhana. You will feel elevated and inspired. So also others.

35. True knowledge is the Knowledge of the Self or Atman. The knowledge that is gained in schools and through books is only lower knowledge. This is only finite learning. It cannot satisfy the soul's thirst. Interest yourself in the study of scriptures and the Upanishads in particular.

36. Divine Life is universal. It represents the Greatest Common factor for all the major religions of the world. It is the common platform for all religions.

37. The path of a Sannyasin is indeed rough. I would suggest that you consider yourself to be a Sannyasin from this very moment and behave as one following the path of Nivritti. Feel and act as such. External marks can be put on even later. What is most important is a life according to the principles of Sannyasa. See whether you have got this qualification.

38. God is the root of all joy, strength, peace and bliss. Realise Him and you will have everything. You will feel no want thereafter. In the Lord there is the culmination of all wants and complete satisfaction. You will become an Aptakama. You will desire nothing more.

39. Read the Gita and the Kathopanishad frequently. Atman is Immortal. It is neither born nor does it ever die. Birth and death belong to this body. They are the two scenes in the drama of this world. No amount of weeping can bring the dead back to life.

40. Worship of the Lord, reception of guests, earning one's livelihood by honest means, absence of anger, greed, jealousy, the observance of the rules of right conduct, Ahimsa, Satyam and Brahmacharya, singing the Names of the Lord, protection of cows, proper training of children, helping others to the one's ability-all these are the onerous duties of a householder. The house where the husband and wife lead a harmonious life of peace and goodwill is really a heaven on earth.

41. Intellectual grasp of philosophy unaccompanied by a corresponding expansion of the heart will not take you far in the spiritual path. There is a limit for the fight of intellect. It is only the cultivation of the qualities of the heart that really counts then. Purge your heart of vanity and pride? Cultivate true humility. Always feel "I am only the humble instrument of the Lord."

42. Bhagavad Gita is the safest guide to practical enquirers. It is not too low for even the highest philosophers nor too high for the infant enquirer. The numberless treatises, commentaries and annotations on it are proof of its supremacy. It provides for every stage of evolution. That is why Gita has become guide for all throughout the world

43. Every consequence has an antecedent. Endurance is a condition of wisdom. You should possess physical, mental and spiritual strength if you want to succeed in life.

44. Come what may. Never allow yourself to be drowned in despondency. This is your supreme test. If you maintain yourself and be in equanimity then you will have success—a success unparalleled

45. Feel within you the power of will. Will can do anything. Through will-force you can curb the mind and the senses and can work wonders. The obstacles that stand in your way are only passing clouds. They develop your will-force. Show your inner strength when you are in adverse condition. When you come across this kind of stumbling blocks say unto the mind, "Even this will pass away." Keep calm and silent. Let the gale pass away. You will be once again calm and collected.

46. You should realise the Truth, "All indeed is Brahman", when you serve.

47. The secret of Karma Yoga lies on constant vigilance. You should practise constantly introspection and self-analysis. Lord Krishna is the inner Ruler, the Sutradhari. He carries on the world Lila through His own instruments. Realise this by total self-surrender.

48. Spiritual experiences are not confined to mere seeing of lights and hearing strange sounds or in Siddhis and Riddhis. If you feel unruffled calm in all circumstances, it is a sure sign that you are progressing in Yoga.

49. While doing Japa and Dhyana concentrate your ear on the inner sound of the Japa. External sound will not trouble you now. The loudest of loud noise outside will merge in the heart within. You will hear wonderful sounds and your mind will be merged within.

50. Keep a picture of the Lord at your bedside. Also keep a lamp burning lightly in front of it throughout the night. Go on looking at the picture till sleep overpowers you. If you are awakened during the night, start the meditation again. Feel the presence of the Lord in the room. Fear will disappear.

(vii) The Final Test

51. God from within inspires His children whom He Himself has chosen to be His Messengers to spread His Message of Love and Wisdom. Our one yearning should be to make ourselves His fit instruments and let His inspiration flow through every one of our veins. Then He will do His work smoothly and well.

52. Your examinations are not yet over. There is yet another examination-the examination of life. The Lord is the judge for that examination. Your daily acts are the answer papers. The problems of life are the papers

to be answered. Now set yourself to this one essential task before you. Here also you should pass with distinction.

53. Imagine that the multitude of obstacles that have so far obstructed your Sadhana are standing before you. Bow your head to them and thank them on my behalf and say, "Sivananda is grateful to you: for you have given him an opportunity to serve me! Now, good-bye, go away. He commands you to do so. I now belong to the Lord: you cannot obstruct me any more." Experience yourself the magical effect of this suggestion. Be sincere in your application and in your Sadhana.

54. Read the Isavasya Upanishad and live in the spirit of the first two Slokas of it. Repeat them very often.

55. The mental torture that often afflicts an aspirant is an indication that the lower self or the ego is on the death-bed; for the birth of the Glorious Overself or Atman. You have now gone through all these stages of seeking knowledge.

56. Good for evil is the golden rule which when followed converts our world into heaven. You have rightly resolved and by the Lord's grace you are sure to succeed. You will soon become a dynamic power. You will be bestowed with power to be a dynamic centre radiating peace and joy everywhere.

57. Your home is the universe. Your father is not Mr. X, Y or Z, but the Lord Almighty. You should realise this. All powers are latent in you. Unfold them by spiritual practices.

58. Obedience is the first condition of leadership. To lead others or to follow others and obey them, both need LOVE. Coercion achieves nothing. Leaders do not trust insurgent followers and so impose more and more rigorous rules to ensure their following. It is loving obedience that wins. If you have that heart of love and that amount of strong conviction, the Antaryamin, your Giridhar Gopal will pave the way for your success in your undertaking.

59. Remain unmarried throughout your life; that is the sine-qua-non of life of absolute dedication to the service of the Lord and of humanity.

60. A life of service should be one of continuous dedication to the Lord. A life without love is a dreary waste and death.

61. You have got the privilege of converting obstacles into aids, pain into pleasure, failures into successes; you have only to change your mental Bhavana towards whatever happens. A healthy mind, backed up by a will-power which has its base in the Lord, will surely express itself irresistibly in all walks of

62. One who has surrendered himself to the Lord's care entirely does not worry at all.

63. Mysterious indeed are the ways of the Lord. Mysterious is the Divine Plan of things. Some exhibit extra-ordinary intelligence and capacities but they are short-lived. Some who long to meet the Lord of death wait in vain till the hundredth year. They lead a miserable life.

64. Every soul is immortal. In reality Thou art That, the Supreme the Eternal Infinite Existence. The body and the Koshas are mere illusory productions of Maya.

65. In accordance with its past Karmas the Jiva is born in this world, lives and shuffles off its mortal coil. Each one is independent of the others. None except man's own causal body accompanies him from life to life. From birth to birth it is one long chain of Eternal Life. Even this birth-death cycle is stopped with the Jiva realising its Svaroopa. Death is not the end, but it is one lonely birth into a newer life.

66. If only you develop the eye of intuition through which you can perceive the past and future, also, you will at once perceive that God is in fact our All-Merciful Father. When the allotted Karma is worked out, He dismantles the particular house-of-cards which we call the body, so that the Jiva might construct another for itself, perhaps a better one, much nearer goal. The Lord being the very essence of Goodness, He cannot be but Good and Kind.

67. It is good to seek knowledge; but it is imperative that you should have implicit faith in the authenticity of the opinion of the one to whom you resort for quenching your thirst. You should try to translate that knowledge into actual life.

68. The sexual degradation that has overtaken mankind today is due directly to the fact that people have assumed that there is a natural "sexual-instinct" in human beings. It is not so. The natural instinct is the procreative one. If men and women restrict sexual indulgence to mere procreation, then that itself is observance of Brahmacharya. As this is found to be impossible in the vast majority of cases, total abstinence is enjoined on those who seek the higher values of life. As for the Sadhaka of burning Mumukshutva is concerned celibacy is the sine-qua-non, as he cannot afford to waste his vital energy at all.

69. Neglecting the body and its essential needs is not real Vairagya. It is a wrong understanding of the principles of Vairagya. It is purely a mental state. Outward signs of Vairagya alone cannot make you a true Virakta.

(viii) Remember God at all Times

70. Keep a small card in your pocket always. Write in that, REMEMBER GOD AT ALL TIMES. Just make it a point to look at it now and then. Fix it also on the wall in the room where you stay, Occasionally look at the card and meditate for a few seconds. Gradually you will develop God-consciousness.

71. Fear not. There is never a downfall for a devotee. What appears to be a temporary calamity is only a gateway to eternal bliss and immortality. Tread the path of virtue at all times. Lead the Divine Life. Speak the Truth. Love all.

72. Do not labour under the delusion that you are protecting the family. Turn your gaze up to Him and say, "My Lord! You are carrying on the entire burden of the world. We are but toys in Thy hands. We are all Thy children."

73. The Atman is never born. It never dies. It is the egoistic Jiva that takes on the body on account of delusion and goes on from birth to birth till this delusion is removed by true Knowledge of the Self.

74. There is no time for taking huge voyages on the sea of learning now. Life is short. Modern conditions are such that even this short life appears like a momentary bubble. Life has become very artificial and busy that man has no time to go in detail into the scriptural teachings in their entirety. Take the essence. Follow the saints.

75. Religion is that process of self-discipline that sets free the hidden forces in man, that disentangles the individual soul from the shackles of Samsara and enables it to reach the Supreme Soul, the Transcendental Truth, in one single wingless flight over Time, Space and Causation by annihilating them.

76. Against an earnest Sadhaka who stands firmly rooted in the path of righteousness, the forces of darkness have no real power. But you know the proverb, "Constant dripping weareth away stones." Once the Tamasic forces are allowed to enter, there is the danger that they might take complete possession.

77. Self-control is lost through haphazard living, bad company and evil habits. The mind of every human being is like unto a monkey. It is only the brave Adhyatmic soldier who can bring it under his full control.

78. The first necessity for you is to lead a well-regulated life. Have a fixed programme for your daily activities. Stick to this at all times. Keep yourself busy engaged throughout the day in some useful activity or Sadhana. Never let your mind aimlessly roam about.

79. Sit in Padmasana or Siddhasana. Keep the body erect.

Begin with a few rounds of Pranayama to start with. This will remove laziness. Enthrone your Ishta Devata in your heart. Worship Him mentally. Repeat Mantra. Then slowly think of His Lilas, His Glory, His Manifestations, His attributes, etc. Do not allow the mind to think of anything else. This is meditation.

80. See God in all. You will never, never lose your temper.

(ix) God Is Truth

81. The world is false. God alone is Truth. Hence, falsehood appears to thrive in the world. But in reality Truth alone will triumph. The worldly people may argue that we can never pull on in this world without falsehood. This is a fantastic notion. The whole world will admire, love and put its faith in a truthful man, never in a liar.

82. Build your spiritual life on a sure foundation, on the rock of divine grace and strength of character. Take refuge in the Lord and His eternal law. There is no power in heaven or earth that can bar your path now. Success in Self-realisation is certain. Plod on with undiminishing zeal and enthusiasm.

83. Think boldly and act boldly. Strength of mind and lofty ideals will purify your heart and make you immortal and blissful. Take shelter in the Lord always. You are safe in His Hands.

84. God is all-pervading. God is all-permeating. God is interpenetrating. God is indwelling. This world is a false show. This body is perishable. Atman is Imperishable, Sat-Chit-Ananda. These are all very good and elevating formulas. You can meditate on these. You will feel His nearness and presence.

85. Brindavan does contain the footprints of the Lord and is full of "Krishna" vibrations. Such places are highly elevating. When you are unable to be present in Brindavan physically, you should convert your own heart into the sacred Brindavan. The Lord Krishna is ever dancing there. Such devotion to the Lord is highly praiseworthy.

86. Concentrate on the Chidakasa in the heart. Seat your Ishta Devata there in the midst of a resplendent sun-this is in consonance with the Gayatri Mantra and you will get Mantra Siddhi very easily.

87. Truth, purity, honesty and nobility will eventually overcome their opposites, though they may seem to be flourishing. Positive is always stronger than the negative.

88. Satsanga is a potent weapon capable of cutting Avidya at its very root. You can draw great inspiration from even a mere Darshan of a Mahatma. You should immediately put it to good use by adopting their instructions in your daily life.